

# **YOGA OF THE PLANETS**

**THEIR MANTRAS AND PHILOSOPHY**

Andrew Foss, PhD

**Bonus: Secrets of Vimshottari Dasha**

Artwork by Pieter Weltefrede

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## DEDICATION

I dedicate this book to my late parents, Group Captain Patrick Shaw Foss, OBE, and Mrs Margaret Scott Foss who looked after us with every care and kindness. They set a standard of selfless dedication to a higher cause, which I have tried to follow in my life.

## SOURCES AND ACKNOWLEDGEMENTS

While these lists of mantras are well known to traditional astrologers in India, I only found two places where they had been printed. I am thus indebted to Dr Mrs Saraswathy and Prof. B. A. Eeswaran for publishing a Sanskrit text of the names of the Grahas in their book *NavaGrahas*, albeit without translation and source reference, and Prof. S.K. Ramachandra Rao for his outstanding compendium *The NavaGraha Kosha*, which includes another set. Prof. Rao informed me that his work was based on a medieval text. Regretfully Prof. Rao has passed away. These two sources have some differences. In a few places, where I felt that both versions of a name were of particular interest, I included both under the same number.

I am most grateful to Pandit UmaShankar Jois, priest of the Mukāmbika temple, Kollur, Karnataka, India, for his help in the early stages of this work. Regretfully, he has now passed away. Many other pandits gave me their learned opinion on particular names and I thank them all. My Jyotish Guru, Pandit Sanjay Rath, has been a great inspiration.

The colour work on the cover and the artwork of the Grahas inside was done by **Pieter Weltevrede**. He is recognized and supported by the Dutch government as a Master Artist and is acclaimed internationally with hundreds of exquisite paintings of Gods and Goddesses, Yantras and Maṇḍalas. He studied with the great master Harish Johari and Johari's art teacher, Master Chandra Bal, and Suresh Johari. The wash painting technique used by Pieter has both watercolor and tempera. This involves the colors of each painting being largely washed off and repainted several times before it is considered done. That creates a very special effect, where the light softly radiates from within the deity or yantra. He tours annually in India, Europe and the USA exhibiting his art and giving painting workshops.<sup>1</sup>

Many people helped me with editing and proofreading and I thank them all. Especially, I want to thank my wife Susie for her considerable assistance and all my family for their love and support.

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<sup>1</sup> Please visit <https://www.facebook.com/PieterWeltevredeSacredArtist>.

## HOW THIS BOOK WILL HELP YOU

This book has many uses. In itself, it is a meditation. You can enjoy and benefit without any special prior knowledge. There are insights into astrology but the main focus is enlightening the consciousness and providing a rebalancing of the energies represented by the planets. This will happen automatically as one reads the mantras and their commentaries.

This book contains the traditional lists of 108 mantras for each of the nine Vedic planets. Each mantra is a descriptive name converted to a salutation and used for meditation or chanting. For example 'om śāntāya namaḥ' means 'salutations to the peaceful one' and is based on the name śānta (shaanta) which means peaceful. Reciting the mantra develops understanding for the quality embodied in the name and can help mental clarity and spiritual development. In the translation, the first mantra of each planet is fully translated. After that, just the names are translated leaving 'Salutations to' understood.

The Vedic planets are normally listed in the order of the days of the week. They are the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn plus the two eclipse points. These are the Lunar nodes called Rāhu (the North node) and Ketu (the South node). The Vedic 'planets' are often referred to as 'Grahas', the Sanskrit word which means 'graspers', as they appear to guide and control our experiences.

For the first time, these mantras are listed with translation and commentary. Even if you only read the commentaries, you will get some of the benefit. If the planet is weak or afflicted in your life, then this acts as a remedy. If it is already strong, this helps to enliven its full value.

A common way of using these mantras is to recite the set of 108 for the planet one chooses<sup>2</sup>. For example, one could recite the mantras of the Sun on Sunday mornings. The next chapter, *Find your Personal Mantras*, will explain how to go beyond this and find out which of the mantras will especially enliven your personal chart. A few mantras have more challenging meanings, for example, several in the Rāhu Chapter.

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<sup>2</sup> Audio of this is being provided separately, please visit [YogaOfThePlanets.com](http://YogaOfThePlanets.com) for more information.

## 4 Yoga of the Planets

These are best contemplated rather than being used individually for repetition. If any mantra appeals to you, it can be just as useful as the ones calculated using the next chapter. Some are just particularly sweet.

If chanting one or a set of mantras, I suggest you start with

om gaṁ gaṇapataye namaḥ

to invoke the pure state of mind and end with

om śāntiḥ śāntiḥ śāntiḥ

meaning 'Om peace, peace, peace'.

## FIND YOUR PERSONAL MANTRAS

A great secret being released with this book is how to find the best mantras for you from the list of 108. This secret has been closely kept by a few Indian Astrologers and I am indebted to my teacher, Pandit Sanjay Rath, for enlightening me about this.

It is very simple. The reason there are 108 mantras for the planets as well as such lists for the deities is that the zodiac is naturally divided into 108 segments. 108 is said to be the number of Shree, the Goddess of prosperity. Astrologically, it is our whole world. For example, the name of a newborn child is often given based on the Moon's place in these divisions.

It is not only the Moon that is important. The Sun is very important and all the other planets of Vedic Astrology can be key. It all depends on one's chart. Whatever the chart, doing the mantra for the position of a planet can be very beneficial. It will resonate with us and thus has extra energy.

There are a number of approaches for finding a powerful mantra for you or for a client, student or friend. The first I describe requires no astrology and the others are connected to the actual positions of the planets. For those with an interest in Vedic Astrology, this can become quite detailed as we drill down on the relationship between different planets. Therefore, a chapter on more advanced applications can be found later in the book. Here, we give the easy astrological applications.

However you arrive at a mantra, please pay attention to the section Caveat near the end of this chapter.

### METHOD ONE, THE RANDOM NUMBER

Picking a random number may sound an unlikely idea but it is something that many prognostic systems employ, including the Vedic Astrology method of answering questions. This technique often gives clear insights. If you are calm and quietly focused, then nature talks to you and one way of facilitating this is picking a number. There are really two situations, finding a number for oneself and finding one for another.



## 6 Yoga of the Planets

For example, if you are a Yoga teacher whose student wants a mantra or someone sharing a mantra with a friend.

Suppose you want a random number for yourself and do not want to imagine a number out of 108. You can get three single digit numbers by picking numbers you see. One way is to open a book and take the final digit of the page number and do this three times. For example, suppose you open a book at random three times and get pages 21, 143 and 79. Pick the final digits which would be 1, 3 and 9. Write down these digits to form a number 139 and adjust to the desired range by subtracting 108. In this example,  $139 - 108 = 31$ . Of course, you can use many alternate ways of getting a number.

My astrological software Shri Jyoti Star<sup>3</sup> gives a random number. In the Data Entry screen, click 'Enter Number'. If you are asked about 'Replacing the current chart...' click Yes or No. In the next screen, make sure the Range is set to 108 and you will see a random number is given to you.

If there is another person involved, one can ask them for a number. This often works. What we want is a number between 1 and 108. If the person gives us a number larger than 108, we can keep subtracting 108 until we get a number in the desired range. For example, if they say 250, then subtracting 108 twice (216) gives 34. However, we may feel that the person is interpreting our answer to mean a single digit number only or perhaps knows the system we are using too well and may be biased towards certain numbers. Then we can ask for three single digit numbers as in the method described just above but we can write them down in reverse order. This is just a suggestion, in reality we can use any scheme that we like.

A separate app for this book is planned, which will do both random number and astrological calculations (information will be posted on [YogaOfThePlanets.com](http://YogaOfThePlanets.com)).

### METHOD TWO, USING THE ASTROLOGICAL CHART

The following is how to find the number for your natal Sun (or any planet). First, find out the sidereal position from any software, for example Shri Jyoti Star. In the current version 7, it will also give you the mantra number next to the planet glyphs in charts. The planned app for this book will also give the number (see [YogaOfThePlanets.com](http://YogaOfThePlanets.com)) but it is

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<sup>3</sup> VedicSoftware.com

easy to do it by hand if one has the planet position. Examples are given below.

In the following table, look up the planet position and find the number. For example, suppose the planet is at Virgo 5 degrees.  $5^{\circ}$  is between  $3^{\circ}20'$  and  $6^{\circ}40'$  so look in the second column of numbers under  $6^{\circ}40'$  in the row for Virgo. You will find the number 47. Then look in the book for the mantra numbered 47. In the main text, the number is given at the start of the commentary, after the mantra. In the lists at the end, the mantra follows the number. For the Sun, the mantra for 47 is 'om śāntāya namaḥ', which means the peaceful one.

*Degrees up to*

Sign	$3^{\circ}$ 20'	$6^{\circ}$ 40'	$10^{\circ}$	$13^{\circ}$ 20'	$16^{\circ}$ 40'	$20^{\circ}$	$23^{\circ}$ 20'	$26^{\circ}$ 40'	$30^{\circ}$
Aries	1	2	3	4	5	6	7	8	9
Taurus	10	11	12	13	14	15	16	17	18
Gemini	19	20	21	22	23	24	25	26	27
Cancer	28	29	30	31	32	33	34	35	36
Leo	37	38	39	40	41	42	43	44	45
Virgo	46	47	48	49	50	51	52	53	54
Libra	55	56	57	58	59	60	61	62	63
Scorpio	64	65	66	67	68	69	70	71	72
Sagittarius	73	74	75	76	77	78	79	80	81
Capricorn	82	83	84	85	86	87	88	89	90
Aquarius	91	92	93	94	95	96	97	98	99
Pisces	100	101	102	103	104	105	106	107	108

This is the simplest application of the rule where the number is counted from the start of the zodiac. This can be called 'God's view' as the

beginning of the zodiac is the beginning of the chart from the point of view of the Creator. Thus, it is very powerful. However, there are other views. There is the count from the Moon, which gives the social or personal view. There is the count from the Sun, which is like the view from our soul. Another important count is from the Ascendant, which relates to the body and health. Reciting the mantra(s) we get from this count may help our health but if one feels sick one should always consult a medical professional. There is more about health applications in the chapter *Advanced Mantra Selection from the Astrological Chart*.

We can make a count from any of the planets as the starting point. In Jyotisha (Vedic Astrology) there are systems of planetary cycles (periods), especially the famous Vimshottari Dashā system. All Vedic Astrology software like Shri Jyoti Star give these cycles too. Even some Western Astrology software or online software give them. For example, you might be running a Jupiter Sun cycle and subcycle. That means you are in the major cycle of Jupiter and the minor cycle of the Sun (called a Bhukti). In this example, one can count from Jupiter to the Sun and use the mantra from the Sun list.

For example, let us find the mantra for the Sun from the perspective of the Moon. Let us suppose the Moon is at 8°10' Leo and the Sun is at 4°30' Sagittarius. First find the number for the Moon from the table as we did above, which is 39, and then the number for the Sun from the table which is 74, as 4°30' is greater than 3°20' and less than 6°40'. Now subtract 39 from 74 and add 1, which gives you 36. Then find mantra 36 in the mantra list for the Sun. We add 1 because if both planets have the same number, the answer has to be 1. There is no mantra for zero. If the subtraction gives a negative value, just add 108 to the result.

Now you know how to find key mantras for your chart in general and for your Dashā cycles. I recommend you start with 'God's view' as this can be considered the most important. If you are a serious student of Vedic Astrology, you can also read the chapter on *Advanced Mantra Selection* near the end of the book. Please note the section Caveat below.

## THE ASTROLOGICAL HOUSES

In various places in this book you will find reference to houses or places from some important personal markers such as the Ascendant or the Moon. The simplest and traditional way of understanding this is in terms of the 12 signs of the zodiac: Aries, Taurus, etc. If the Moon is in Taurus, then Taurus is the first house or place from the Moon. Gemini is the second and so on until we get to Aries which is the twelfth. One only

has to count round by signs. The Ascendant is in the sign rising on the Eastern horizon at the time of birth.

## CAVEAT

Generally, reciting mantras is safe and healthy. However, as a rule, those with any mental health issues should only do mantras under expert supervision. If one is attending a mental health practitioner, consult them before starting any mantra practice.

The mantras of the more malefic planets, such as Mars, Saturn, Rāhu and Ketu, naturally contain some names, which describe the more challenging side of the Graha. These help us to understand certain behaviours and this can be remedial. For these names, it may be better to contemplate the deeper meanings rather than simply repeating them. For example, Rāhu is said to be cruel. This association with cruelty arises out of fear. Fear is deeply seated in survival issues.

Contemplating the mantra may help one get in touch with the source of the problem, so it can be alleviated. Loving an injured heart can be the basis of real change. This applies to our self or another. I do not recommend using the more challenging names as regular practice mantras and I certainly do not recommend you ask another person to do them even if they come up when you do the calculations described in this chapter. On the other hand, I have found listening to the sets of 108 names has been beneficial for my clients.

## THE JOURNEY

On March 3<sup>rd</sup>, 1995, I entered the sacred and tranquil valley surrounding the small village of Kollur. I had fostered a desire to visit here for eight years since a friend told me about it. I did not know why I felt this connection but when I was finally able to travel to India I set my heart on reaching that place. It seemed very special and I must have feared going straight there in case my energy was unprepared. I chose to go first to Tamil Nadu on the opposite coast and to the great temple of Rāmeshvaram.

Rāmeshvaram is on the spit of land opposite Sri Lanka. This is the place Shrī Rāma worshipped Lord Shiva before launching his campaign to recover his wife Sītā from the demon king. To cross the ocean, his army of monkeys and bears built a bridge or causeway across the ocean. This was many thousands of years ago but, amazingly, the remains of a causeway to Sri Lanka are still visible in satellite photos. According to temple records, Shrī Rāma's bridge was passable being completely above the sea until destroyed by a cyclone in 1480 AD.

From Rāmeshvaram, I visited the great temple of Mīnakshī and thence to the very tip of India, Kanyakumari. This place has remarkable temples especially that of the Virgin Goddess. I rose and went at 3:30 am and was almost alone in witnessing the bathing of the Goddess in milk. It was the Full Moon day. A little later I did homage to the shrine for the Navagraha and received a distinct blessing. Prior to that I had done some study of Jyotisha but had received no authority from any Guru or other source to study and practice. This was a most unexpected Grace.

From Kanyakumari, I travelled up the Kerala coast visiting Ashrams and temples until I came to Kollur. It was a great moment, though for no obvious reason at all. Kollur is home to the famous temple of Devī Mookāmbikā, the Goddess of the mouth. It is said she grants blessings related to the voice and the arts. Most evenings, artists from all over India come to perform before her. They sing, dance and play instruments.

At the time I knew nothing about this temple. I did not know that astrologers from all over South India come here to pray and do penance for Vāk Siddhi, the power that whatever one says proves true. After all, people expect an astrologer to have this power. While, in rare cases, it is

possible that a person is born with this, generally it only arises after long and sincere spiritual practice. This is why Vedic Astrology, Jyotisha, is primarily a spiritual discipline and one should seek a guru or gurus to guide one's spiritual and intellectual development.

The essence of success in an earthly endeavour is the Grace of the Goddess and for each aspirant there is some form that appeals to him or her and which can grant success. There are rules for finding this form but ultimately it is very personal. I should make it clear that talk of gods and goddesses does not conflict with the monotheistic view because the Vedic view is that the One takes whatever form we desire or can be approached as purely formless if that is our path.

The worship of the Goddess in India is, at its peak, related to the Shri Vidyā and the Shri Chakra. The great sage and teacher Adi Shankarāchārya installed a Shri Chakra under the deity in the Mookāmbikā temple. After some time in Kollur, I came to know that he also installed a Shri Chakra at the top of the highest mountain nearby where the root shrine of the Goddess is to be found. Part of the pilgrimage is to walk to the top of this mountain. It is about 12 miles or one can take the bus part of the way and walk the last 3-4 hours. I had many extraordinary experiences on this mountain as well as in the temple, which I will write about elsewhere.

While I was staying at the temple, somehow I conceived of this book. It seemed to me that the sets of 108 names of the Grahas (planets) were important and used by astrologers but I could find no trace of a translation or commentary. So I started making notes. When I could not understand a word, I discussed it with my friend UmaShankar Jois who is one of the distinguished priests at the temple. He studied Jyotisha with a great Guru though he passed away before my friend's studies were complete. UmaShankar is a great expert in the remedial measures and he felt I had some knowledge on the analysis of charts so we spent a lot of time discussing Jyotisha together.

I stayed at Kollur for more than 40 days, as is the custom, and then went for Shivarātri in Varanasi. This is the greatest festival for Lord Shiva and Varanasi is considered the city of Shiva, and is one of the most profound places to celebrate it. As I was about to leave Kollur, I went to the temple to take Her leave to go. The priests put me at the front during the Arti (ritual waving of lights before the shrine), which is the peak of the evening worship. Then I got on the bus to go to Bangalore where I could catch a train for the North.

As it happened, the conductor of this bus was part of a ring of thieves who stole the luggage of innocents like me. I arrived in Bangalore

without anything, all my notes were gone. Still I managed to continue my journey and reached Varanasi, the great city of Shiva, at 4 am on Shivarātri. I washed and went straight to the temple having no luggage to concern me. Standing in the queue I noticed that I was the only male wearing traditional clothing. There was a guard on the door and they often turn 'tourists' away. He looked me over for a while and then enthusiastically said 'om namaḥ śivāya' and waived me in.

The next year, I returned to Kollur with another notebook. I started by writing down all that I remembered and naturally found that my understanding had improved over the year and quickly was ahead of my previous work. When I left Kollur after another 40+ days I had just a few names which I could not decipher. I visited Prof. Ramachandra Rao in Bangalore who was one of the two people that I found who had published the lists of the names. We had an interesting discussion. He was a very great scholar. Unfortunately, he has now passed away. Travelling through India I met many good scholars who kindly gave me their opinions so the meanings became clear. Since then, from time to time I wrote my small commentary. It reflects many stages in my own spiritual life. I hope you enjoy it.

In 2007, I visited a small house a few miles north of the great Konark temple. This temple, though now partially ruined, was perhaps India's greatest temple to the Sun god. It is built like a giant chariot. Some of the carvings are now in the British Museum including the large carvings of the nine Grahas (planets). The Konark temple stands near the beach in the North Eastern part of India's V shape so is one of the first places to see the rays of the rising Sun. Konark is some 20 miles north of Puri where the great Jagannātha temple of Lord Krishna is to be found administered by the Shankarāchārya of the East. He is charged with maintaining the *Rig Veda*, accepted as humanity's oldest recorded wisdom text.

About 500 years ago, the great spiritual teacher Chaitanya Mahāprabhu resided here and the lineages derived from him are still very widespread today, such as ISKCON. He had five 'sakhas' or friends, as they were called, one of which was Swāmi Achyutānanda. The Swāmi was initiated by the great teacher at an early age and went on to become the King's astrologer, a noted author of over 200 books and an enlightened sage. He also founded 13 schools in the region. These taught various sciences and several were dedicated to Jyotisha. When he was leaving his body, he promised to remain in a 'shunya' form. Shunya means the void and it is a term he explained in great depth in one of his books. It does not refer to mere nothingness but to a profound state of Being.

He kept his promise and even today you can go and consult him. That is where I was going. There is a small shrine and next to it are the quarters of a pandit who keeps and interprets a set of copper plates (tamra poti). These plates only contain some drawings like the shape of a lotus, but when you enter there with a question in your mind, the answer appears written in ancient Odia (the local language 500 years ago) and the pandit reads them for you. If you look, you can actually see the writing appear. I went there with several friends, all of whom were students of Pandit Sanjay Rath who is the last remaining person carrying the knowledge of the Jyotisha schools founded by the Swāmi. In effect, we had joined his lineage. The answers we got were remarkably pertinent and insightful. We were all given mantras. I later talked to a colleague who has taken over 40 people there and he said no one had ever been given a mantra.

The Swāmi told me to finish my book. I noticed that when I did the mantra, I would work more on this text. I hope he forgives me for the long time spent in fulfilling his instruction but perhaps I or the time was not ripe before now. This year (2015) marks the 20<sup>th</sup> year since I started and only this year did I make the important discovery about the Vimshottari Dashā which is published in this book. In the derivation of the Vimshottari Dashā cycles or periods, the great significance of 20 years is revealed.

The name of the Sun temple is from Kona + Arka. Arka is a name of the Sun and Kona means trine. In Jyotisha, this indicates the Dharma Trikoṇa, the sustainer of life, which I have written about in many places in this book and is so important in the interpretation of the Vimshottari Dashā.



## NOTES ON PRONOUNCIATION FROM THE TRANSLITERATION

In the transliteration, there are marks called diacriticals that aid correct pronunciation.

In Sanskrit there are long and short syllables. The long ones are to be sounded for twice as long as the short ones, even longer is OK. Vowels with a line over them like 'ā' and double vowels like 'ai' are all long. 'h' (h with a dot under it) is pronounced like 'ah', that is with aspiration. It is often pronounced as 'ahah' but this is not recommended for mantras as it effectively adds another syllable and the syllable count of a mantra is important. 'ś' with an acute accent is like 'sh'. For example, 'śukrah' is pronounced 'shukrah'.

Consonants or sibilants with a dot under them like ṭ or ṣ are retroflex. For example, ṭ is pronounced as the 't' in Tom. You curl your tongue back and strike your palate. 't' on the other hand is a dental sound. 'th' is 't' with some aspiration as are all the other syllables that have an 'h' like 'bh', 'dh' and 'gh'. You just blow a little when saying the consonant.

The 'ṛ' such as in 'bṛhat' is a vowel in Sanskrit pronounced like the 'ry' in jewelry. 'c' is pronounced as 'ch', as in 'change'. In the commentary, I usually use 'ch'. If 'ch' appears in the transliteration, then it is like 'chh', which is 'ch' with some extra aspiration.

Please visit a Sanskrit learning web site or teacher for more detailed advice. One good site is [learnsanskrit.org](http://learnsanskrit.org).

Please note that the first time part of a mantra is mentioned in the following text, it is italicized. Sanskrit terms in the commentaries are often transliterated but not always according to the more rigorous scheme. Sometimes the more usual form is followed using the standard English alphabet.

## HYMN IN HONOUR OF THE PLANETS

ॐ गं गणपतये नमः

om gaṁ gaṇapataye namaḥ

ब्रह्मा मुरारिस्त्रिपुरान्तकारी भानुः शशी भूमिसुतो बुधश्च।  
गुरुश्च शुक्रः शनिराहुकेतवः सर्वे ग्रहाः शान्तिं करा भवन्तु॥

brahmā murāristripurāntakārī bhānuḥ śaśī bhūmisuto budhaśca |  
guruśca śukraḥ śanirāhuketavaḥ sarve grahāḥ śāntiṁ karā bhavantu ||

### Salutations to the Lord of Hosts

Brahmā (the Creator), Murāri (Vishnu, the Sustainer), Tripurāntakarin (Siva, the slayer of the demon Tripurāsura), Bhānu (the Sun), Shashin (the Moon), Bhūmisuta (Mars, the son of the Earth), Budha (Mercury), Guru (Jupiter), Shukra (Venus), Shani (Saturn), Rāhu and Ketu, may all these Grahas be peaceful.



**Sūrya, the Sun**

## SŪRYA, THE SUN

ॐ अरुणाय नमः

om aruṇāya namaḥ

### 1. Salutations to the dawn.

*Aruṇa* is the dawn, the colour of the dawn and is the charioteer of the Sun. Naturally the hymn to the Sun starts with the remembrance of his first appearance. This also brings the memory of the first light of the awakening of the soul or Atman that the Sun represents. Throughout the names, the inner value of life is constantly alluded to. While the names have much of astrology and the mundane in them, the main focus is the evolution of higher consciousness.

Aruṇa is portrayed as the charioteer of the Sun because the dawn precedes the Sun. The light that appears before the first rays of the Sun and breaks over the horizon is the precursor to the sunlight, but it is also sunlight. The consciousness of the soul, even not yet awakened, is still consciousness and it manifests in our will and is symbolized in the one holding the reins of the chariot. In the awakened state, consciousness is the witness of the activities of the world. What is that witness? This is the ultimate question, or at least a key part of it. If we know the answer, then we know the One that is our very Self.

In the Vedic terminology, the soul is called the Atman, while God is called the Paramātman or, literally, the Supreme Soul. When the individual soul knows its essence to be the Supreme Soul, then it becomes the witness of the active elements of the world such as the intellect, the mind and the senses. Later it revels in knowing that these are in essence the same being.

The Atman, resting in its awareness of oneness with the Paramātman or Supreme Soul, rides in the chariot that continues to be guided by the infinite intelligence of nature and the threads of destiny. The charioteer always follows the will of his master who rides in the chariot. That master, eternally satisfied, rises again and again without deviation according to the law. *Om Aruṇāya Namaḥ*, means obeisance or surrender to the charioteer of the light of life and the eternal natural law,

knowing which, in its perfection, is the prerequisite for realizing our own true nature.

In Sanskrit, this state is called Nitya Santosh. Nitya is eternal and Santosh means peace, fulfilment and satisfaction. This condition is said to be the natural state of the Jyotishi or Vedic Astrologer. Indeed, it is mentioned in the texts as being a prerequisite for practising the science of Jyotisha. This first name establishes the astrologer in his natural state. As long as we have some fault to find with the flow of nature's intelligence, we cannot fathom the message of the planets and the stars. Once we know who we truly are, then we have a crystal clear view of that message.

The Vedic texts are full of wonderful stories. They are taught by the sages and there is much to be learnt from them. The style is quite brilliant and entertaining and they bear a resemblance to modern serial dramas, except that the Vedic stories are always uplifting and have a vast scope. Stories of gods, men, animals and the denizens of the upper and lower realms are all intertwined. Each episode is short and leaves us anticipating what happens next. It is hard to stop reading. In the ancient times, certain people called Sutas would travel around and recite these stories. They were highly honoured as everyone appreciated this work.

The great epic, the *Mahābhārata*, gives the story of Aruṇa which, very briefly, is as follows. The parents of the divine beings were Mahārishi Kashyapa and his wife Aditī (Sun 6). Aditī had a rival wife called Diti. When Diti asked her husband for 1,000 sons, Aditī asked for two that would be more powerful than all of the 1,000. Aditī gave birth to two eggs and then she waited for them to hatch. Diti's sons were born but Aditī's did not come forth. After 500 years there was still no sign of the hatching so she secretly cracked one of them to see the progress of the child. Aruṇa emerged from the egg but had only formed down to the waist. He cursed his mother for his incomplete development caused by her impatience. He was appointed to be the charioteer of Sūrya as his lack of a lower half would not hinder this work (Sun 36).

We might conclude from this story that when something extraordinary is to happen, it takes more time to gestate so more patience is required. Diti's sons were more ordinary and were born more quickly, while Aditī's took much longer. Diti's sons were all celestial snakes while Aditī's other son was the king of the birds, Garuḍa. Garuḍa became the vehicle for Vishnu who is closely connected to the Sun especially with respect to the sign Pisces (see Sun 17). While birds and snakes are deadly enemies, there is also a deep spiritual story here. The snakes are connected to the nodes of the Moon that cause eclipses. The South node called Ketu is where the consciousness is trapped at the base of the spine. The light has to be guided (Aruṇa) from there to the place of the North

Node, Rāhu, at the top of the spine and thence to the crown, which is associated with Pisces, where it soars (Garuḍa).

What else do we learn from this story? One clue is that the Sun is closely related to birds. In Vedic Astrology there is the concept of Pancha (five) Pakshi (birds). These are the Vulture, Owl, Crow, Cock and Peacock. This concept is widely used in India. For example, wearing the feather of your bird is said to enhance your luck. You find your bird based on the Nakshatra or lunar mansion at the time of birth and whether the Moon was waxing or waning. Each night, the Moon is in a different constellation, hence the concept of lunar mansions or Nakshatras.

A deeper meaning of this first name is that Aruṇa is 'a' 'rṇa', which means without (karmic) debt. There is no debt on the level of the Supreme Self. That is why it is eternal and sinless and we seek That.

ॐ शरण्याय नमः

om śaraṇyāya namaḥ

## 2. The refuge.

*Sharanya* is the protector or one who gives refuge. The Sun, as the life giver and destroyer of darkness, is the protector of life in the solar system. The Sun represents religious buildings and throughout history, people have sought safety in these places. The unsettled mind and emotions find their refuge in the peace of the unbounded consciousness.

ॐ करुणारससिन्धवे नमः

om karuṇārasasindhave namaḥ

## 3. The river or flow of the essence (*Rasa*) of compassion (*Karuṇā*).

It is often said in astrology that the Sun is cruel. Yet at the beginning of these names we are reminded that he is the flow of pure compassion. This is the nature of awakened consciousness as well as the natural feeling of anyone sitting on a good vantage point watching the sunrise.

In the Yoga Sūtras and the Lalitā Sahasranāma, it is said that the wise exhibit only four attitudes or emotions. One is compassion towards the suffering. The others are joy, friendliness towards the good and indifference towards the vicious and evil-minded. The qualities or Guṇas

are Sattva, Rajas and Tamas. Sattva is satisfaction and purity. Rajas is activity and passion. Tamas is dullness, carelessness, selfishness and cruelty. The four emotions of the wise are all born of Sattva, which predominates in the Sun. All other emotions are born of Rajas and Tamas as signified by certain other Grahas or planets.

ॐ असमानबलाय नमः

om asamānabalāya namaḥ

4. The one of matchless, unrivalled strength.

A few moments after sunrise we have to look away as the light is too strong for the eyes. As the sun rises or the Shakti of the inner consciousness rises, its strength is obvious. What is there that can compare with that? This name, containing the word *Sama*, gives the clue that this power (*Bala*) is rooted in the fullness of evenness. Fullness is represented by the first letter of all alphabets 'a'. Evenness is Sama or *Samāna*. The power is in the fullness, not in any expression of strength. It is evident by its mere existence, by just a glimpse of it.

Similarly, anyone who has experienced awakening will testify to the power that arises, and that power is rooted in perfect tranquility. It exists just to be absorbed in or surrendered to. When this happens, the knot of the individual's struggle to survive unravels. This is the most deeply rooted of the knots. Breaking it is felt as a survival threat so we tend to resist it with the greatest effort. This surrender appears as the supreme sacrifice. Only the greatest power can split that knot and allowing that takes one home.

If the light and power of awakening comes without the final breaking of the knot of individuality and the ego rises up to use that power for its own ends, then this distorts the whole of consciousness. We know that we tend to use all our other resources, inner and outer, for our own advancement. However, there is nothing more pitiful than using the power of awakening for one's own wants and needs. The trickery of the ego is very subtle. It will find all kinds of excuses if we let it. The great sage Mahārishi Vasiṣṭha taught that as long as 'I, me, and mine' keep arising in the mind, we have not realized the truth. Only spontaneous unassumed humility can be a true vehicle for that power.

In the famous epic, the *Rāmāyana*, we read about the demon king Rāvana. He worshipped Lord Shiva and gained such strength that no one could overcome him. However, it was not matchless because Rāvana committed many atrocities especially against women and sages. He had

to fight Shri Rāma, who is hailed as God in human form. Rāma worshipped the Sun as advised by the sage Agastya and, thereby, overcame Rāvaṇa. The Sun, as exemplified by Shri Rāma, represents perfect righteousness and this is the basis of invincibility. A leader cannot fall unless some taint of corruption tarnishes him or her. That is why those who seek to undermine us will try to tempt us to some small act of dishonesty or injustice. The sages wrote these stories so we would clearly understand this and stay on track.

ॐ आर्तरक्षकाय नमः

om ārtarakṣakāya namaḥ

5. The protector (*Rakṣaka*) of the afflicted and the diseased (*Arta*).

The Sun gives great vitality and this wards off disease. Sunlight is a remedy for many illnesses. The Sun also represents political leaders and their duty is to protect their subjects, especially those who are suffering from poverty and disease. The Sun represents all kinds of governments and large organizations. This is why they are expected to have health care and social welfare programmes as well as to give support to charities. It has nothing to do with politics.

The names throughout this book bring out the highest values of the planets. These arise naturally when the Graha is well placed in the Vedic Astrology chart at the time of birth. The ongoing transits of the planets and the Dashās or planetary cycles modify the affect of the planet positions at birth. Whatever the Sun's placement natally or in transit, repeating and meditating on the meaning of these names helps bring out the best in this aspect of our self.

ॐ आदित्याय नमः

om ādityāya namaḥ

6. Born of *Aditī*.

The Sun is the son of Aditī, the wife of the sage and progenitor Kashyapa. She gave birth to all the gods. Aditī means unbounded and symbolises the creative power of the absolute. Her children are called the Adityas. Kashyapa was a seer or Rishi of infinite consciousness. We say 'was', but there is no record that he ceased to be as a physical embodiment. According to the Vedic texts, a few great souls are blessed



with relative physical immortality. Aditī is his power to create those impulses of intelligence that uphold unity and harmony in creation. His other wife, Diti, which literally means difference, gave birth to the demons whose role is to break the symmetry. Her offspring are the Daityas. Under the names of Rāhu, we see that he is also the child of Kashyapa. The Adityas and Daityas are ever at war.

This constant engagement sustains the life of the universe as both harmony and difference are essential. In Physics, there are particles called Bosons that harmonize and cause phenomena such as superconductivity. Others called Fermions sustain difference and literally stop us falling through the floor. All obvious life owes its existence to the Fermions. However, it is probably Bosonic effects that give rise to consciousness and the subtler powers of the nervous system, from bird navigation to telepathy, which we all experience to some degree.

It is said that humankind comes from the families of the ancient sages such as Kashyapa. There are seven sages who are associated with the seven stars of the SaptaRishi, commonly called the Big Dipper. These are associated with the seven principal Grahas or planets and Kashyapa is associated with the Sun. These ancient family lines are called Gotras or clans and many people of Indian origin belong to the Kashyapa Gotra. To avoid interbreeding, it is the custom that one does not marry another of the same Gotra.

### ॐ आदिभूताय नमः

om ādibhūtāya namaḥ

#### 7. The one produced first (*Adibhūtu*).

The Sun was born first and then all the planets and the Moon. This is how a solar system evolves astronomically. The ancients clearly understood this. The Sun can also represent the first born in a family. On a deeper level, the Sun as the Atma or soul is prior to the mind and body. Even when the mind ceases to function and the body dies, the soul still exists. The soul is the primary element and every other element arises after it or out of it.

Philosophers argue about whether the world arises out of the soul or whether this is an inherent contradiction. Some say that the unconscious cannot arise from the conscious. Others say that the unconscious is made of the conscious and can be realized as nothing but consciousness, an 'experience' that many people report. This is the old debate between the dualists and the non-dualists. It appears to me to be

only a mismatch in the state of consciousness being described. In one state, the duality is obvious. In another, the unity is obvious. It is well said that 'Knowledge is different in different states of consciousness'. Meditation helps us to know the truth directly.

Some major theories of Physics describe a Unified Field that has no perceptible duality but contains the necessary knowledge to create. It does so by spontaneously breaking its own symmetry. Thus, Physics harmonises with the philosophies associated with the Vedic thought.

The Vedic Astrological chart can also indicate the type of philosophy to which we are attracted. We will tend to adopt that regardless of what the 'truth' might be. The Sun tends to promote a universalist view such as Advaita Vedānta or non-dualist view. After all, there is only one Sun in our solar system and its light is found everywhere animating everything.

ॐ अखिलागामवेदिने नमः

om akhilāgamavedine namaḥ

8. The knower of all the *Agamas* or sacred texts.

He is the repository of all the higher knowledge. In the *Rig Veda* (1.164.39), it says 'Knowledge is structured in consciousness – the hymns of the Veda reside in the imperishable field'. This name indicates a very learned person but also connects the Sun to the Self.

Agama literally means 'that which has come down', the vast body of wisdom covering all the arts and sciences which we have inherited from the great sages. In fact, all worthwhile knowledge can be considered within the scope of the word Agama so this name has a meaning on many levels. The Vedas are said to be 'Shruti' or heard. That is, they were cognized by the sages in deep meditation. The Agama is said to be 'Smriti' or remembered and has been milked, as it were, from the concentrated essence that is the Vedas. Vedic Astrology or Jyotisha is one of those sciences. The Sun is the primary significator for Jyotisha.

ॐ अच्युताय नमः

om acyutāya namaḥ

9. The imperishable.

Only the imperishable is all-knowing, and the all-knowing state is imperishable; the two are inseparable. *Achyuta* also means one who is not fallen, who is firm, not yielding to passions and living in truth. Again, the names are hinting at the characteristics of the enlightened and this is particularly true for the Sun as it indicates the deepest state of our existence, our soul or consciousness and the ultimate Truth.

This steadfastness explains why the Sun is uncomfortable in Libra, a sign of Venus, or in the close proximity of Venus. The temptation to yield to passion is then greater and this causes an inner struggle as well as a fear of being unworthy or fallen. In Taurus, the Sun is less afflicted because Taurus, even though a sign of Venus, is a fixed sign and thus helps the Sun be steady. Libra is a movable sign so being firm is challenging on the level of the soul.

Many great persons are born in the days from mid-October to mid-November when the Sun transits the stars of Libra. They face this dilemma but can be at peace. It helps to step beyond this struggle and identify with that aspect of being which is beyond the individuality represented by a date of birth. Most of us, if we feel unworthy in some way, try to cover it with self-promotion or denial. Worse is resorting to the use of various chemicals as this can damage the health. However, if we meditate on this mantra, then any self-judgment is seen for what it is totally untrue. Self-judgment is utterly perishable.

ॐ अखिलज्ञाय नमः

om akhilajñāya namaḥ

10. The all-knowing (*Akhila-Jñā*).

First it was said that he knows all the Agamas which are the sacred scriptures, arts and sciences of all kinds. Now it is said that he knows everything. Total knowledge, the Veda, resides in pure consciousness (Sun 8). This is a state beyond learning, a state of pure knowing.

Some acquire information through studies but one whose chart is dominated by the Sun is like the fountainhead of knowledge to whatever extent this manifests. The Sun represents 'knowing', or what we truly know, without any doubt. Many astrologers have the Sun associated with the Ascendant due to being born around sunrise. Particularly if the Sun is in a sign of Mercury, it brings an intellectual tendency.

ॐ अनन्ताय नमः

om anantāya namaḥ

11. Having no end, immortal (*Ananta*).

The influence of the Sun makes us feel youthful, as if we are immortal. While the Sun in the first house of the chart can make for early graying of the hair, it can give a feeling of boundless power and vitality.

ॐ इनाय नमः

om ināya namaḥ

12. The all-powerful, the mighty one, the lord (*Ina*).

If the Sun is in the first house, or the rising sign is sidereal Leo or the Sun is the AtmaKāraka<sup>4</sup>, then one naturally feels the invincible power of nature and is a natural leader. This is easily mistaken by others as arrogance or a tendency to dominate. It is good for both the person and those around them to understand how this comes about so both can be more accommodating. Those who are the leaders should study how nature governs. Nature controls in an invisible way and, as one Vedic text says, a good ruler should levy taxes and manage the affairs of state in the same discreet way as the Sun evaporates water from a lake.

ॐ विश्वरूपाय नमः

om viśvarūpāya namaḥ

13. Whose form (*Rūpa*) is the universe (*Vishva*).

What is the body of consciousness? When the soul only knows the individual ego, then the body is the individual mind, senses and physical sheath. When the soul realizes its universal nature, it knows that every form is its body and becomes incapable of showing any preference.

<sup>4</sup> The AtmaKāraka is the soul planet. It is the Graha that has advanced furthest in its zodiacal sign. Rahu is naturally retrograde, so it is an exception being measured from the end of the sign. Ketu is not considered as it represents the freedom of the soul, not its embodiment. See also *Soul Level: Chara Karakas* in the Chapter *Advanced Mantra Selection from the Astrological Chart*.

Those who have not experienced this state may find this incomprehensible, but it is an exquisite and perfect condition.

ॐ इज्याय नमः

om ijyāya namaḥ

14. The teacher (*Ijya*).

The position of this name tells us who is a true teacher: it must be one who embodies the qualities that have so far been hailed in the Sun. This should help us be very humble in offering to teach anything to anyone.

ॐ इन्द्राय नमः

om indrāya namaḥ

15. The ruler of heaven.

*Indra* is the king of the gods, the wholeness of nature that manages everything. Like Zeus, Indra is described as the wielder of the thunderbolt. The word for sense is *Indriya*, which means belonging to Indra. Hence, Indra is that wholeness of consciousness that manages our awareness and thus our sensory experiences.

ॐ भानवे नमः

om bhānave namaḥ

16. The shining one.

*Bha* (short 'a') is lustre, a star or Nakshatra. The path of the Sun through the sky is called the Bha Chakra or circle of stars. *Bhaa* (long 'a') is to shine forth, be brilliant and splendid. 'A' is the purest sound or the vowel least modified by the mouth and throat. The lengthening of the 'a' makes it represent a continuum. The syllable 'Bhaa' starts from silence and bursts into a continuous flow of pure sound. This reminds us of the big bang at the beginning of creation or how a star starts to shine when nuclear reactions suddenly begin due to the weight of matter crowding together. This is how gravitational energy is converted to other forms of energy that ultimately support life.

ॐ इन्दिरामन्दिराप्ताय नमः

om indirāmandirāptāya namaḥ

17. The friend of Vishnu.

*Apta* means a friend or relative. Vishnu is universal expansion. He is the temple or space holder (*Mandir*) of Lakshmī (*Indirā*), the Divine Mother. Only infinite expansion can hold the space for the Supreme Power. Fully evolved consciousness is unbounded just as the Sun's rays spread throughout the universe.

Name	Sign	Approx. start date	Key word
Dhātā or Savitr	Aries	April 15	Power
Aryaman	Taurus	May 15	Generosity
Mitra	Gemini	June 15	Friendship
Aruṇa or Varuṇa	Cancer	July 15	Power to bless
Indra or Shakra	Leo	Aug. 15	Courage
Vivasvan	Virgo	Sept. 15	Service
Pushan	Libra	Oct. 15	Prosperity
Parjanya or Dakṣa	Scorpio	Nov. 15	Transformation
Amsha or Amshuman	Sagittarius	Dec. 15	Sharing and fairness
Bhaga	Capricorn	Jan. 15	Earning by work
Tvashtā	Aquarius	Feb. 15	Skill and innovation
Viṣṇu	Pisces	March 15	Renunciation for truth

*Table of the Adityas (Courtesy of Pandit Sanjay Rath, Vishnu Puraṇa).*

The Sun is called Aditya as his mother is Aditī. There is an Aditya or name of the Sun for each of the 12 solar months or signs of the zodiac. These are considered forms of Vishnu or related to Vishnu, where Vishnu is the totality. This is higher than the Aditya of Pisces even though the name is the same. Pisces is the culmination of the zodiac and thus represents completion, which Vishnu signifies. According to which month

you were born in, there is a name suited to your soul. Find your Aditya in the table above.

ॐ वन्दनीयाय नमः

om vandanīyāya namaḥ

18. Fit to be saluted, the adorable (*Vandanīya*).

The sense of self is seen from the strength and placement of the Sun in the Vedic chart. This measures the self-worth or natural self-confidence. When the Sun is strong, the person expects to be given respect. He or she often seeks or assumes leadership positions. If it is influential but weak or afflicted astrologically, they would like to be respected but are somehow unsure of their worthiness even though they may be highly capable. It is a very strange thing that we actually do experience this just as the time of birth indicates. This shows the perfection of the natural law and its divine underpinning. No wonder that astrology and its basis astronomy are humanity's oldest sciences and have played a role in or been the main purpose of almost all the great ancient monuments that have survived.

ॐ ईशाय नमः

om īśāya namaḥ

19. The lord.

*Ish* is mastery and rulership. It indicates the Supreme Spirit. It is the number 11 as there are 11 *Rudras* and marks the North-East direction ruled over by Shiva as *Ishana*. Rudra is called 'Shiva', kind. This connects Sūrya to Shiva. If the Sun is the marker of the deity we need to worship or propitiate, we can do Shiva Puja or a Yagya (Vedic ceremony) like the great Rudrābhishekam. This is an intensely powerful Yagya in which the chanting gets faster and faster. When done in full by multiple experts, one can hardly fail to be thrilled and uplifted. It is said to awaken the inherent natural law of a place, re-establishing balance. The implication of this idea is that those who want to maintain their local culture and the health and well-being of the local people should arrange for Vedic Pandits to perform this extraordinary Yagya in their locale regularly.

ॐ सुप्रसन्नाय नमः

om suprasannāya namaḥ

20. Very delighted, kind and gracious.

One who is very bright, clear, open and easy to understand. When our awareness is uncluttered with any dishonesty, which is inherently unclear or opaque, then all these beautiful qualities shine forth. Why are those whose lives are ruled or dominated by the Sun worthy of respect or even adoration? It is because of their truthfulness. If they fail to uphold truth, then their attitude is just arrogance to cover the lies. No one objects to following the orders of a profoundly honest person.

ॐ सुशीलाय नमः

om suśīlāya namaḥ

21. Sweet natured, virtuous, well-behaved, of good character; chaste.

*Sushīla* is how all people in leadership positions should naturally be. Meditating on this mantra can help all of us to manifest the beautiful qualities of this name.

ॐ सुवर्चसे नमः

om suvarcase namaḥ

22. Having exceedingly great vigour and brilliance. Of beautiful form (*Suvarchas*).

We all know the beauty and vigour of the physical Sun. In our own way, we can express these beautiful qualities by developing the wholeness of consciousness. This set of 108 mantras is there to assist us by enlivening many different flavours or expressions of that unitary state.

ॐ वसुप्रदाय नमः

om vasupradāya namaḥ

23. The giver (*Prada*) of wealth (*Vasu*).



Vasu can mean a ray of light. The Sun naturally radiates, as does the awakened consciousness. It says in the Veda that *Rashmis* or rays radiate from consciousness, waking up whatever they fall on. This is the power of the attention of the saint. That is why everyone feels drawn towards such great persons and is the origin of the word *Darshan*. To 'have *Darshan*', is not to see but be seen by an embodiment of divinity. Awakening is the greatest wealth.

The Sun is the primary significator of wealth. *Vasu* can also indicate jewels and objects of value. It is the number eight as there are eight Vasus, part of the celestial hierarchy. The Vasus rule over Dhanishtha, the Nakshatra that bridges the two signs of Saturn, Capricorn and Aquarius. They are the gods of the earthly plane and this is reflected in the energy of Dhanishtha. Aquarius is the sign opposite to the Sun's sign Leo. It represents the business of the king, serving the people through the proper allocation of resources. A primary need is clean and sufficient water. Aquarius is the sign for building of reservoirs and other such public amenities and its symbol is the man carrying the pitcher of water. The number eight signifies the Prakriti or nature, which carries out the task of creation for the Self.

ॐ वसवे नमः

om vasave namaḥ

24. He is himself a shining jewel, goodness itself (*Vasu*).

The Sun's gem is the Padmarāga or ruby also called Māṇikya. His good qualities outshine any gem.

ॐ वासुदेवाय नमः

om vāsudevāya namaḥ

25. The Supreme Spirit (*Vāsudeva*).

This is a common name for Lord Vishnu. Depending on the circumstances, Sūrya can be identified with either Vishnu or Shiva. This name is especially used for Lord Krishna, who spoke the great teaching of the *Bhagavad Gītā*. It also means the son of Vasudeva, which was his father's name. Praising him with this name, reminds him of his father whom his brother imprisoned. This brother, an evil king, also murdered all but one of Shri Krishna's elder siblings. In other words, use of this

name inspires that energy of the divine that corrects injustice. It helps us stay on the path of righteousness.

Shrī Krishna was the eighth born, like there are eight Vasus (Sun 23). This mantra has eight syllables, which helps clean the eighth house, which is where the consequences of our mistakes accumulate. The eighth house is the spiritual transformation that leads to our liberation in the twelfth house. It is the fructification of our challenging karma, which generally initiates this process. The action of the eighth house is seen in the fifth house because it is the tenth from it. The Sun rules the natural fifth, so that is why we turn towards the significations of the Sun for help. These include our father and elders, the government and ultimately the search for our own spiritual source.

ॐ उज्ज्वलाय नमः

om ujjvalāya namaḥ

26. Expanded and splendid.

*Ujjvala* has the sense of being unrestrained. What is there to restrain the Sun? Only the nodes that have a few minutes of domination during an eclipse as seen from the earth. Among humans, kings generally have the least limits on the expression of their will and the consciousness of the saint, the realized Atman, has no limits.

Ujjwala also means lovely or beautiful as well as a fire blazing up. It is love and passion as we see in the nature of Leo and the lion itself. More profoundly, it is the fire of consciousness that rises up and brings about our awakening. It is generally thought that restraining the physical passion facilitates this awakening. Conserving our energy lets it grow until it rises upwards and bursts forth as pure consciousness. In the Vedic philosophy, this conservation is called *Tapas*.

ॐ उग्ररूपाय नमः

om ugrarūpāya namaḥ

27. Of fierce form.

*Ugrarūpa* also means powerful, strong, violent, high and noble. Close to the equator, the Sun appears fierce in the middle of the day. This is also the nature of the warrior king or of that power manifesting in

human awareness, which has no limit and is ready to burn up the illusion. This may appear violent to the one wedded to the illusion but is only about illuminating what was dark and hidden.

ॐ ऊर्ध्वगाय नमः

om ūrdhvagāya namaḥ

28. Moving above.

*Ga* suggests going or moving and *Urdhva* is aloft, above, high, superior so it has a sense of domination as well as erectness. Leo ascendants are plainly visible due to their bearing. They stand erect like a lion in its full dignity. Naturally, factors such as Saturn in or aspecting the Ascendant can put a slight stoop in the stature.

This also refers to the upward movement of the Kuṇḍalinī Shakti. As it rises up, the spine straightens and even the hair may stand on end. Just as the Sun rises up to the mid-heaven, our being can rise up in joy.

ॐ विवस्वते नमः

om vivasvate namaḥ

29. Abiding everywhere, of vast existence.

This is a famous name of the divine. It consists of three parts each starting with 'v'. *Vi* means division but can indicate vastness and greatness as well as multiplicity. *Vas* is to dwell or be. *Vat* indicates possession of these qualities. '*Va*' has the sense of both moving and residing. It is auspiciousness itself.

This name naturally follows the previous one (Sun 28). After the Shakti arises, consciousness becomes infinite and a sense of extreme vastness appears. One senses 'I am everywhere'. At the same time, one can feel a part of every thing. That is the other side of '*Vi*' that divides allowing Being to manifest as beings. Together they structure a sublime state.

ॐ उद्यत्किरनजालाय नमः

om udyatkiranajālāya namaḥ

### 30. Rises with a mass of rays.

This is a pictorial view of the sunrise, which is hard to express sweetly in a few English words. *Jāla* is a web or mass like a coat of armour. *Udyat* is the sunrise and rising up in general, as well as diligence or persistent activity. *Kirana* is a ray or beam of light. The Sun rises up and continues above us surrounded by a mass of light rays.

This is equally pictorial of the subtle reality of the awakened consciousness. Sitting in the presence of one who is living in truth, one can see both the mass of rays and the focus of them through the attention. To some extent, it is there in everyone and everything.

The *Rig Veda*. is the most ancient literature or text known to us. In the first verse of the last chapter, the 10<sup>th</sup> Maṇḍala, it says:

*'The great fire at the beginning of the dawn has sprung aloft, and issuing forth from the darkness has come with radiance. Agni, the bright-bodied, as soon as born, fills all dwellings with shining light.'*<sup>5</sup>

While this could be taken as a mundane description of the dawn, it also very precisely describes the awakening of consciousness. This is a translation by an English Victorian scholar but the Sanskrit verse contains much more. Many saints hold that the Veda is both a commentary on the process of awakening and a vibratory representation of it. The actual sounds activate those experiences because they are the vibrations of that experience.

Reciting these names of the Sun can also awaken these states or 'Bhavas'. The early morning before sunrise is especially fruitful for this practice.

ॐ हृषीकेशाय नमः  
om hr̥ṣīkeśāya namaḥ

### 31. The lord of the senses.

*Hṛṣīkesha* is the one who is fully in control of his senses and is filled with joy. See this name under Venus 63.

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<sup>5</sup> *The Rig Veda Samhita: A Collection of Ancient Hindu Hymns*. Trans. H.H. Wilson, Ed. W.F. Webster, Trubner & Co., London, 1888.

ॐ ऊर्जस्वलाय नमः

om ūrjasvalāya namaḥ

32. The powerful, the mighty, the great (*Urjasvala*).

He is possessed of full vigour. In youth, one has a certain vitality but it gradually gets wasted or worn away. The Yogic or true Tantric concept is to concentrate that energy so it fills the whole system rather than residing mainly in the base of the spine, where it causes a pressure of desire. The rising and expansion of this energy leads to a certain glow as celebrated in many of these names.

ॐ वीराय नमः

om vīrāya namaḥ

33. Vital and strong.

Urjas, in the previous name (32), suggests vigour while *Vira* is sheer power. This word is the basis of the English word 'virility'.

ॐ निर्जराय नमः

om nirjarāya namaḥ

34. Free (*Nir*) of ageing or decay (*Jara*).

This is the consequence of conserving the life force. The Sun in many ways represents health and prolonged youthfulness. For example, the Sun gives an optimistic disposition because it is always shining. A positive attitude in life is excellent for health. The Moon, on the other hand, has two phases. When the Moon is waxing one feels the life energy rising and is thus more optimistic, whereas during the waning phase one can feel as if things are declining.

ॐ जयाय नमः

om jayāya namaḥ

35. Victorious (*Jaya*).

In India, the government has the motto 'Satyam eva jayate', truth alone conquers. Whatever partial victories are achieved by dishonest means, ultimately only truthfulness prevails. Truth is that which never changes because only the unchanging can be said to be victorious over time. Hence truth, Satya, and knowing, are intimate with that pure state of consciousness, which is unchanging by its very nature. Absolute truth is the property of silence and is thus only found in silence.

We can also say that whatever of human knowledge has survived longest is closest to truth and this would be the *Rig Veda*. There is a traditional teaching about the Veda that 'The commentary of the Veda is the Veda itself, follow the sequence'. The implication is that the totality of knowledge is contained in the first syllable and the following syllables, verses and hymns increasingly elaborate on this. I am indebted to Mahārishi Mahesh Yogi for this insight. The process of human knowledge is one of ever more elaborated understanding of natural law. It starts with our first intuitions or revelations. This forms the basis for the next layer of understanding. There is truth in all of it, so there is victory. The greater the depth of truth, the greater the victory.

ॐ ऊरुद्वयविनिर्मुक्तनिजसारथये नमः

om ūrudvayavinirmuktanijasārathaye namaḥ

36. His (*Nija*) charioteer (*Sārathi*) is cut off (*Vinirmukta*) at the thighs.

There is a story of how Aruṇa, the charioteer of the Sun, was born prematurely without his thighs and legs (Sun 1). He was given the position of guiding the chariot of the Sun for which these limbs are not needed. Clearly, this is symbolic of the dawn which is seen clearly before the sunrise and then disappears as the Sun rises. We could postulate this in the human context as referring to the focus of life, which tends to rotate around the thighs until the life force rises up and takes permanent residence in the higher Chakras. After this, life dwells perpetually in a state of pure delight, devoid of craving.

The rising up of the Kuṇḍalinī does not necessarily mean this state is permanently established. As long as there is some identification with the body, its influence is still there and one's attention can be drawn to any of the Chakras. The use of the word *dvaya*, twofold, to qualify *ūru*, thighs, makes this more explicit. *Dvaya* refers to duality that is the source of fear and conflict unless one also perceives the bliss of the essential unity of life. This mantra encourages us to recognize the non-dual essence of everything.

ॐ ऋशिवन्द्याय नमः

om ṛśivandyāya namaḥ

37. Worshipped (*Vandya*) by the Seers of Reality (*Rshi*).

The Seers are those who have realized the truth. They are perpetually attending to the light of life, the inner Sun. Once known, nothing else can attract the awareness. This attention is the highest form of worship. Those who know it and can recognize it honour one who embodies this state. Those who are not Seers will sense it to whatever extent their heart is open. If distracted, they may miss it entirely.

ॐ रुग्हन्त्रे नमः

om rughantre namaḥ

38. The remover (*Hantr*) of disease (*Rug*).

The inner and the outer sunlight heal both the subtle and the gross bodies. Most of all, the light of consciousness removes the Prāgya Aparādha, which is literally the mistake of the intellect. Prāgya Aparādha is the notion of difference coupled with the forgetting of the essential harmony or unity of all things. In the text *Charaka Samhita*, the science of Ayurveda cites this as the source of all disease and certainly dis-ease. The realization of oneness within everything removes this, even though the experience of the variety of the world continues.

ॐ ऋक्षचक्रचराय नमः

om ṛkṣacakracarāya namaḥ

39. Travelling through the circle (*Cakra*) of stars (*Rkṣa*).

Rkṣa means a sign (*Rāshi*) or a Nakshatra of the zodiac. The Sun defines our seasons and our year by its apparent rotation through them. The sequence of full moons defines the Rāshis and these are attributed to the Sun. As the Sun is giver of the law, the Vedic chart showing the Rashis is where we look for our destiny. The Moon's approximately 27-day rotation is the source of the Nakshatras. They are attributed to the Moon and thus show our mental experience of life.

Rkṣa can mean best or excellent. The mantra can be taken as a reference to the Chakras in the body. The Sun, as the life force, moves

through the bodily Chakras sustaining our existence. The best Chakra can be said to be the Crown Chakra where consciousness manifests in its glory. The Kuṇḍalinī energy rises through the Chakras in the body from the base Chakra in the perineal region to the crown. The Crown Chakra is the 'place' of infinity, but there are Chakras conceptually even higher than this.

ॐ ऋजुस्वभाववित्ताय नमः

om ṛjusvabhāvavittāya namaḥ

40. He is famous (*Vitta*) for his upright (*Riju*) nature (*Swabhāva*).

Riju is also honest, straightforward and favourable. A strong and well-placed Sun gives these characteristics. The rising Kuṇḍalinī straightens the spine. Once risen, life has an upright characteristic as the awareness is centred in the highest Chakra.

ॐ नित्यस्तुत्याय नमः

om nityastutyāya namaḥ

41. Eternally to be praised (*Stutya*).

*Nitya* is eternal and refers to spiritual practices done daily without regard for special days. The principal daily mantra of the initiated is the Gāyatrī Mantra, which celebrates Savitr, one of the names of the Sun. It is repeated at the three solar junctions of the day: sunrise, midday and sunset. Renunciates may also do practices at midnight. The junctions are the times when the transcendental is more accessible. The Sun, which is worshipped is the inner Sun, which has as its symbol the outer Sun. Behind the orb is the Divinity, Nārāyaṇa.

The awakening of the inner Sun draws others who sense this and seek the same. Who comes is a matter of Karma, which can be studied from the Vedic chart.

ॐ ऋकारमातृकावर्णरूपाय नमः

om ṛkāramāṭṛkāvaṇṇarūpāya namaḥ

42. His form is the process of creation from the primordial sounds.



According to the Vedas, creation starts from a point or Bindu. This is like the concept of the Big Bang. From this Bindu, the trinity of creation, maintenance and dissolution arise in the form of two triangles. The upward pointing triangle, the Shiva triangle, is associated with the letter 'a' and returns awareness to its source. The downward pointing triangle, the Shakti triangle, is associated with the letter (*Kāra*) 'ṛ' and causes manifestation. This is a semivowel that sounds rather like 'ry' in the word jewellery but is more of a vibration (Rrrrr). It has the sound of creation in it. From this 'ṛ' comes all the other sounds (*Māṭṛkā*) and the letters (*Varṇa*). Thence, the Veda is formed and projects into all the matter that there is.

It is said that Shiva exhaled the Veda and from that the universe was created (*Shiva Mahāpurāṇa*, Rudra Samhita II). A similar idea is to be found in the Book of Genesis in the *Torah* and the *Bible*. Specifically it is mentioned that He created without any sense of ego. The primary Veda is the Rik or *Rig Veda* (in Sanskrit 'k' becomes 'g' before 'v'); again we have the syllable 'ṛ' (Rig is correctly written as rg). Within the silence of the absolute, truth or 'ṛtam' vibrates. From this, creation bursts forth.

The primordial sound is 'ṛ' or 'ṛk'. The 'k' is what brings a stop to the vibration. Try it. When you say 'Rrrrr...' there is a vibration or stirring but as soon as you move your mouth to pronounce a 'k' it stops. Thus 'ṛk' is a verbal expression of the range from full vibration to pure silence. Within that, everything that is resides. Hence, the *Rig Veda* is the first and foremost description of the fundamental reality.

This name indicates using this letter 'ṛ' as a symbol to indicate the Sun. It also reminds us that the energy of creation embodied in the Sun is also the Devi Shakti or power of the Goddess.

The two triangles mentioned above overlap and form a diagram. This is the most basic form of the Shri Chakra or auspicious diagram. It is a six-pointed star with a point in the middle. If the point is left out, the anchoring connection with the still centre, the Divine consciousness, is unrepresented. The real utility of the diagram can be lost unless one consciously honours the centre as the infinite. The 12 house Chakra of Vedic Astrology is an elaboration of this six pointed star. Between each point is a space so there is a total of 12 places around the circle. The interpretation of these 'houses' follows from the concept of the Shiva and Shakti triangles and their interaction. Houses one, five and nine are the points of the Shiva triangle and refer to Dharma and the self. Houses three, seven and eleven are the points of the Shakti triangle and represent desire, the significant other and fulfilment of desire. This can be taken much further. It is helpful for astrologers to remember that the centre of

the chart is sacred and should not be cluttered with data. This important tradition is even found in Western astrology through the Huber school.

ॐ उज्ज्वलतेजसे नमः

om ujjvalatejase namaḥ

43. He has a beautiful and glorious (*Ujjvala*) radiance or glow.

This is the first use of the word *Tejas*. When an individual surrenders internally, transcending individual wants and needs and relaxing into a state of pure being, then the body has a glow. This is Tejas and is ascribed to a subtle bodily substance called Ojas. Ayurveda describes Ojas as evolving out of the reproductive physiology that it describes as the subtlest product of digestion.

The relationship between the sexual and the spiritual is inescapable. One is ruled by Venus, the other by Jupiter. Jupiter wants children but sees the desire energy of Venus as a distraction. Thus Jupiter sees Venus as an enemy. Hence, this is often the typical attitude of religious orthodoxy towards sexuality. Venus, however, does not have a problem with Jupiter; he is merely neutral towards him. In truth, there is no fruit to the practices of Jupiter without the essence that Venus rules over, the melting of the heart and the flowering of devotion. That is why some learned astrologers call Venus the principal significator of Moksha or liberation.

Venus shows the degree of refinement of life that we have carried into this body. Venus is always fairly close to the Sun. At the highest level, their association can give a capacity for pure loveliness and for the essence that is Venus to be completely subsumed into the being, as suggested by this name.

ॐ ऋक्षाधिनाथमित्राय नमः

om ṛkṣādhināthamitrāya namaḥ

44. The friend (*Mitra*) of the principal lord (*Adhinātha*) of the stars (*Rkṣa*) – the Moon.

The Moon is the lord of the stars because it is the brightest object visible when the stars are visible. The Moon's light is only the Sun's, so they are natural friends. More internally, the mind observes, illuminates

and relates to all its objects. The soul or Self is not antagonistic to the mind or the heart from which it arises. It is a friend. Without the mind and heart there will be no experience for the Self to witness. It remains alone.

ॐ पुष्कराक्षाय नमः

om puṣkarākṣāya namaḥ

45. He has eyes (*Akṣa*) like the blue lotus and is thus exceptionally beautiful.

This name can also mean having intoxicated eyes. Bliss has that effect. The finest view is the blossoming of pure consciousness. That is likened to a lotus flowering and can be experienced as a wondrous blue colour.

*Puṣ* is blossoming, *Kara* is to cause it. His vision is endlessly expanding. Internally, once the view of pure knowledge arises, the vista is endlessly elaborating. We all see and learn every day but to whatever extent we choose to close our heart and thus our mind, to that extent everything seems the same or 'old'. The fully open heart is always tasting newness. Everything it sees and feels is as if blossoming.

ॐ लुप्तदन्ताय नमः

om luptadantāya namaḥ

46. He is not masticating (*Luptadanta*).

The *Brahmā Sūtras* is one of the greatest Vedic texts and belongs to the section called Vedānta pertaining to the knowledge of the Self. It says 'Brahman is the devourer of everything'. Life can be effortless but if the needs and wants predominate, much chewing may be required. The Sun does not need to chew his food, it is digested effortlessly. This is pictorial of the nature of that consciousness that has nothing to do but is consuming everything. Initially, there is an experience of separation. Then a state of oneness is realized. After some time, that oneness overtakes all the differences, revealing everything as its expression. This is consciousness effortlessly consuming everything. This name also hints at the power of the hidden (*Lupta*) or un verbalized parts of certain mantras, signified by the teeth/tooth or tusk (*Danta*).

ॐ शान्ताय नमः

om śāntāya namaḥ

47. Peaceful.

He is completely at rest. This is because no effort needs to be made within the Self. One error we all tend to make is to try and fix or heal the inner. This is quite contrary to the nature of the Self and prevents it becoming evident to us. Stopping masticating, as it were, and just resting in whatever is, leaves pure *Shānta* or peace. Even meditation, if done for some aim of being different or becoming a spiritual somebody, achieves little. If our inherent tenderness takes us into the meditative space with or without a technique, then it is the flow of gentleness, which is pure loveliness.

There is no peace without tenderness. The need to fix something inside ourselves is a kind of harshness like all judgment. It covers the tenderness as a cloud hides the Sun's rays.

ॐ कान्तिदाय नमः

om kāntidāya namaḥ

48. The giver of brilliance.

*Kānti* is splendour and beauty. It can mean loveliness as well as one beautifully decorated or handsomely dressed. While the Sun is the father figure who can appear stern, he also grants a special sweetness. This is especially true of those who have known the Self, which is characterized by purity, consciousness and bliss (Satchidānanda). This sequence of three names (Sun 46-48) tell us that those who stop struggling within experience peace and become *Kānti*.

ॐ घनाय नमः

om ghanāya namaḥ

49. Steadfast.

*Ghana* has the sense of unshakeable compactness or firmness. It is concentrated and undispersable. This goes with the fixed nature of the Sun's sign Leo. Great leaders always know when to bend but when

necessary they are unyielding. There is an infinite range of levels of leadership. Vedic Astrology helps us understand how this expresses in different people and even groups and countries. This removes the need to criticize anything or anyone because we can understand how any particular behaviour arises. If asked, we can perhaps suggest how someone's vibration can be raised and purified.

ॐ कनत्कनकभूषणाय नमः

om kanatkanakabhūṣaṇāya namaḥ

50. Shining with golden (*Kanatkanaka*) ornaments (*Bhūṣaṇa*).

Solar people are likely to be fond of gold and the Sun rules over golden things. The outer Sun is a golden orb. The name also indicates the golden luminescence that one often sees around the wise souls. As the perception refines, this golden aura can be seen around everything.

ॐ खद्योताय नमः

om khadyotāya namaḥ

51. The source of light (*Khadyota*).

This is a name of the Sun or a firefly. It has the suggestion of a source of light or flash of brilliance. The look of the enlightened is like a flash of light in our consciousness. This is why people are keen to visit saints for 'Darshan'. As mentioned in Sun 23, when awakened consciousness looks at a body, it sees itself and also the limitation that is preventing that individual from knowing its own Being. In that look, the limitation starts to be dismantled. What it sees, the truth, awakens. On a high level, there is no ignorance at all but on other levels, the drama of difference exists.

ॐ लूनिताखिलदैत्याय नमः

om lūnitākhiladaityāya namaḥ

52. Completely destroying all (*Lūnita Akhila*) the demonic forces (*Daitya*) – darkness and ignorance.

Destroying the negative energies is the responsibility of the Sun. Our own truth is for clearing our own ignorance and, if we feel incapable, we seek out one who embodies a greater light to help illuminate us. This is wise because our own light is already shining at its own level.

This is the concept of the Guru. The word Guru means the remover of darkness (Jupiter 1). Darkness can only be removed by introducing a light source and that is why people have always turned to souls who have awakened their own light. We call them saints and depict them with halos. We move towards them because, if they bless us, our awakening can be kick-started, which otherwise may take a very long time. This has been true in every culture and every religion, because this awakening has nothing specifically to do with culture or religion. It is what ultimately distinguishes humans from animals. We can even say that an awakened soul is truly super-human.

There are historic claims of levitation for over 200 Catholic saints based on apparently reliable eyewitnesses. In South Asia, these things are also well known. I have met a few people who have had such experiences. Physicists find such reports inconvenient or they are frightened to investigate for fear of their closed-minded colleagues. Recently, in 2013, the BBC reported on an investigation of a holy-man who is said not to have taken water or food for 70 years. His name is Prahlad Jani (Mataji). He agreed to being investigated and the doctors kept him in a hospital room for 10 days during which he took no food or water and excreted nothing. He appeared entirely happy and healthy. Such powers are said to be a side effect of the evolution of sanctity. The awakening of the inner light of the soul is what really matters. That alone can benefit the world.

We radiate our inner state and everyone around us is touched by this. Whatever we are, we give that to our environment. Some people are more aware of this than others but it is going on all the time. I used to experience deep depression, which is common for those with a strong influence of Saturn on the Moon. One day, I said to myself, "Is this what you are giving to the world? Enough." After years of living with this problem, I firmly resolved to end it. Within about 24 hours, the intensity of the depression decreased and I have never gone back to that place. Saturn is about sorrow, so the path of those touched strongly by Saturn is to overcome sorrow. Similarly, those touched by Mars have to commit to overcoming anger. It is critical that one does not fall in to the pit of blaming anyone for our situation. Anyone includes ourself and God. If one stays out of that pit, anger stays out of the heart and leaves space for love and compassion. Otherwise, these self-destructive tendencies will go on and on. Enough angry people can destroy the whole society.

Misery also destroys society but through disease rather than social upheaval. We could blame the press and politicians for fomenting such things but they are really reflectors of the mass consciousness. Only a growing number of pure hearts free of negative emotions like misery and anger can turn this around.

ॐ सत्यानन्दस्वरूपण नमः

om satyānandasvarūpiṇe namaḥ

53. His natural form (*Svarūpin*) is the bliss of truth (*Satyānanda*).

By studying the qualities of the Sun, discussed in this chapter, we can see those activities that can bring us satisfaction, even bliss, through the Sattva of the Sun. For example, selfless service giving protection and care for those who need it as well as meditating on the Truth Itself.

The Vedic Astrological chart shows the patterns that we brought into this world over and above those that come with just having a human body. *Satya* or truth is beyond these patterns. Dishonesty creates discomfort, which we can only evade by becoming hard hearted. Hardness makes life worthless, while honesty makes one feel relaxed and the pure state of *Satya* is both a state of perfect relaxation and pure sweetness or bliss. More honesty means life has more joy. It is best to avoid temptations that involve some compromise or seek help from the good. Whatever has occurred in the past does not matter. It is only the present that matters.

Vedic Astrology shows us that the planets that tend to make us run around, Mercury (money and intellect) and Venus (passion), promise happiness but do not deliver. All satisfaction belongs to the Sāttvic planets Jupiter, the Sun and the Moon. *Satya* and Sattva are closely related. They both begin with 'Sat' or purity of life. It is just like those fraudsters who say, 'Give me your money and I'll give you much more back.' It is exciting but it is always a lie.

ॐ अपवर्गप्रदाय नमः

om apavargapradāya namaḥ

54. One who gives achievement or the fulfilment of actions (*Apavarga*).

The Self is the true author of all that is accomplished and every drop of fulfilment we experience. Normally we assume that fulfilment is

associated with the result or the gain that may accrue from some act. This name alerts us to the truth that the sense of fulfilment arises from within and is not a product of what we have done. Once the consciousness starts to get purer, every impulse of life brings a drop of bliss. Standing up or falling down, winning or watching another crossing the line in front of us is equally sweet because it is all a movement of the essence of life, which is pure bliss. Without that, whatever we gain brings little true satisfaction. After a moment, the cravings start again.

Some people will say that they are afraid of losing ambition because they think that is what is driving them forward. Ambition can be clearly seen in the Vedic chart and is part of what we are. A strong Sun is seeking a throne but ambition is primarily shown by Mars. As the consciousness becomes purer, we are naturally given greater opportunities to serve. The greater the capacity, the greater the responsibility.

ॐ आर्तशरण्याय नमः

om ārtaśaraṇyāya namaḥ

55. The refuge (*Sharanya*) from afflictions and disease (*Arta*). Especially the disease of dis-ease.

ॐ एकाकिने नमः

om ekākine namaḥ

56. Alone (*Ekākin*).

There is only one Sun. Pure Being is solitary as it is undifferentiated by its nature and thus knows no duality. One whose chart and hence whose life is ruled by the Sun has a certain loneliness. It is like the king who is surrounded by many but has no peers.

The Vedic literature says that the universe was created because the One started to feel aloneness, 'I am one, let me be many' (*eko'ham bahu syām*). Thus, the infinite wholeness burst into an infinite number of parts, each of which is to experience some fragment of the infinite possibilities before being reabsorbed into the wholeness. Each of us is such a part. The Divine chose to experience every possible experience. We are That, blessed with one stream of experience, so how can we



complain about anything? All our complaining is born of the inner longing to rediscover the Oneness that has been forgotten.

The Oneness can be seen as a superimposition of all possible universes. Put all colours together and you get white light. The One could only choose to become all possibilities. In our ignorance we say, "How could God have allowed this or that tragedy?" If we could see with the light of God we would fail to find any tragedy, just a grand theatre. This is easy to understand because we willingly watch a film containing many terrible things and later we say, what a good movie!

Those who have realized that One are called '*Sākshi Bhūtam*', the witness of the play of nature. It is like the cinemagoer witnessing the movie. Of course, we can be so engrossed in a movie that we forget ourselves. This is how it is with reality. When one remembers oneself, then there is the Self as witness of the movie. What is the drama? Only the playing out of the potentiality of the One. In the Veda, we have Bhavam and Bhavānī. Bhavam is said to be Lord Shiva, the eternal One, pure silence that holds the space for His spouse who is Bhavānī. Bhavam means 'being' and Bhavānī literally means 'let me become'. The impulse to or tendency of becoming is the Shakti or power of being.

About 1982, Physics discovered that the Unified Field, the great wholeness of everything, becomes the manifest universe spontaneously out of its own nature. They called it 'spontaneous symmetry breaking.' Some people think that this theory does away with God, but I would say that they have missed the point. They want God to be something different than that wholeness. Whatever there 'was' before time and space must be its mother. The whole idea is inconceivable to the ordinary human intellect and yet we can even write mathematical equations to describe it.

Another Sanskrit expression in praise of the Guru says '*Tat Padam Darshitam Yena*', meaning 'By whom the sign of That has been revealed'. The Guru, like the Physicist, can only indicate That by some manifest expression. To know It one has to be It, and then It alone is.

ॐ भगवते नमः

om bhagavate namaḥ

57. Divine; possessing (*Van*) divinity.

*Bhaga* or divinity can also mean great good fortune, beauty, knowledge, wealth or fame. Divinity is the attribute closest to Oneness. It has a slight flavour of duality and represents the emergence of the

personal god from the impersonal absolute. This name automatically follows from the previous and the next few names further elaborate on how the One becomes the many.

Kings and governments are the repositories of wealth or Bhaga in the world because they are the predominant authority in their domains. The Sun represents both the inner and outer expressions of Bhaga.

ॐ सृष्टिस्थित्यन्तकारिणे नमः

om sṛṣṭisthityantakāriṇe namaḥ

58. The source (*Kārin*) of the functions of creation (*Sṛṣṭi*), maintenance (*Stṭhiti*) and dissolution (*Anta*).

In the Vedic view, there are three modes of Divinity and three Guṇas or qualities with which everything is endowed. The three modes of Divinity or natural Law are the creative force Brahmā, the sustaining force Vishnu and the dissolving force Shiva. The Guṇas are called Sattva, which we can loosely translate as purity, Rajas, which is activity, and Tamas, which is inertia. Sattva sustains, Rajas creates and Tamas dissolves. This is how the ancient seers perceived and understood nature.

Physics describes the universe in terms of these three functions (e.g. in Feynman diagrams). As management functions they are vested in the ruling power, whether God on the cosmic level or the government on any mundane level. Within the individual, we all create, maintain and dissolve our thoughts and activities, not by any force of the mind, which is itself a creation arising out of the heart, but by virtue of the presence of the soul in the body. The Self is not directly involved but, by its being associated with a body, all of life unfolds. Just as the mere shining of the Sun causes these three to operate in all forms of life on Earth.

ॐ गुणात्मने नमः

om guṇātmane namaḥ

59. Having all the good qualities.

*Guṇas* are qualities of all kinds but in this name it indicates those qualities we consider 'good'. We could infer that all qualities and thus all prototypes of all things reside within the absolute as the latest theories of

Physics suggest. The formula that describes the Unified Field has a perfect symmetry and is thus unmanifest. Yet, it is made up of all the formulas that describe the different forces of nature combined with those showing how they bond together. Inherent within it is the spontaneous breaking of its own symmetry and thus the projection of the manifest world.

The Sun represents the *Atman*, which is the individual's being and which has an unmanifest or absolute 'aspect'. That is how the individual can know the ultimate absolute Being, if not quantitatively at least qualitatively.

ॐ घृणिभृते नमः

om ghrṇibhṛte namaḥ

60. Hot, shining (*Ghrṇi Bhṛt*). Sustained by heat.

If the Sun stopped burning, it would die. The soul also shines. If this ceases, then the soul's knowing becomes utterly unmanifest. This name shows that the one possessing all the good qualities (or all qualities) is shining and thus exhibiting those attributes as needed.

ॐ बृहते नमः

om bṛhate namaḥ

61. Expanding, great (*Brhat*).

Light, once radiated, endlessly expands. The universe itself is endlessly expanding. Consciousness is always expanding and because of this we all have a longing to expand our territory of influence, even though we might deny this due to various afflictions. As we deepen in silence, our inner essence becomes more subtle and can appear as infinite. Even then, the expansion continues endlessly.

Contraction is inherent within expansion. Wherever we see expansion, something is contracting and where we see contraction, something is surely expanding. It is the nature of things. That is why, in meditation, sometimes we feel as if we are becoming bigger and sometimes smaller or more concentrated.

ॐ ब्रह्मणे नमः

om brahmaṇe namaḥ

62. *Brahman*, the ultimate wholeness.

Brahman is more than the absolute and the relative put together. It has the same root (*Br*) as the previous name. The One that is great, that is endlessly expanding is Brahman. Its realization comes through knowing oneness. That One then devours everything that appears to be different. It is an evolution of knowledge.

This experience is described in the *Brahmā Sūtras*. It comments on the realization of Brahman to help the understanding of one whose consciousness is transforming. When the whole universe and the endless stream of universes are devoured, that is Brahman. Whatever one has known, that knowledge is always just the beginning of knowing totality. There is no end.

ॐ ऐश्वर्यदायामः

om aiśvaryadāya namaḥ

63. The giver of sovereignty (*Aishvarya*).

The ultimate ruler of the universe is the Brahman. It has nothing to change in its absolute perfection. The greater the ruler, the less he is involved in day-to-day management. On a small scale the government is endlessly occupied in its business but the ruler of a large country never has to trouble with small details. It is said that in China, the ministers knew what to do just from the way the robe of the Emperor was folded. Wholeness is self-regulating since it comprehends within itself the totality of nature's perfect law. Whatever our realm, this rulership can be seen from the Sun in our Vedic chart.

ॐ शर्वाय नमः

om śarvāya namaḥ

64. The goer.

The Sun motivates everything by its movement. *Sharva* also means one who hurts or kills. It is a name given to both Lord Shiva and

Lord Vishnu. It is mysterious suggesting the power over life and death. That which is given can be taken away at any time. God appears cruel, but only because we falsely identify with something that was never ours to claim. He shows us that by removing that falsehood we then see we had no real ownership.

Letting that into our heart leaves us free. Thus injury is a divine function. In the famous *Bhagavad Gītā*, Lord Krishna shows the hero Arjuna that all the warriors he is about to kill in battle have already been devoured by the Lord personified as Time. "You are merely the instrument" (11.33). He teaches "Do your duty without the sense of personal ownership over the actions" (2.45). This refers to a real state of awareness and cannot be contrived. No one can attain such a state by any act of the mind or will. That state spontaneously arises by genuine surrender, which is the complete relaxation of the heart.

ॐ हरिदश्वाय नमः

om haridaśvāya namaḥ

65. The one with yellow or greenish horses (*Ashva*).

The dawn is what proceeds the Sun and is thus poetically described as the horses of its chariot. I often wondered about the word 'Harit' (*Harid*) as it seems strange that it means both yellow and green. It also pertains to Mercury and we find both colours used for that planet. One day I was sitting on top of a mountain in India watching the sunrise. Then I saw that there is a greenish tinge to the sunrise. Orange blends into yellow and then green. In fact, as the Sun is about to break over the horizon, the atmosphere splits the light into the rainbow giving rise to these colours. It is also probably why the Sun's chariot is said to have seven horses. As the sky is seen as blue during the day, it is the yellow-green colour that is most obviously proceeding the Sun's rise and is thus attributed to the horses of the chariot. The seven horses are also considered to be the seven days of the week. These are ruled by the seven visible 'planets', Sun, Moon, Mars, etc. This sequence is called the *Vara Chakra* (*Vara* is a weekday). It is extensively in *Jyotisha*. For example, the lord of the day on which one is born determines one's natural vitality.

ॐ शौरये नमः

om śauraye namaḥ

66. The powerful and valorous. Born of a hero or heroism itself (*Shauri*).

A name given to Lord Krishna and many other faces of the divine.

ॐ दशदिक्संप्रकाशाय नमः

om daśadikṣaṁprakāśāya namaḥ

67. Illuminating (*Samprakāsha*) the ten directions (*Daśadik*).

There are ten directions, eight on the compass, north, north-east, etc., along with up and down. The Self shines in all directions. In other words, this light is not restricted by the limitations of our ordinary range of cognition. The Vedic 'eye', that all-knowingness that arises with the awakening of consciousness, sees and blesses in every direction. A ruler also has to attend to all corners of the territory as well as the airspace and the underground activities.

In anyone's life, it is important to have every direction illuminated. In the Vedic chart, we see which directions are shadowed and thus a potential source of trouble. This mantra supplies one remedy.

ॐ भक्तवश्याय नमः

om bhaktavaśyāya namaḥ

68. Attached to the devoted (*Bhakta*).

A Bhakta is one who is completely faithful to the object of his or her devotion. *Vashya*, literally means 'obedient to'. Thus the one who is the object of the devotion, becomes the servant of the devoted.

Devotion is the characteristic of an open heart. One may open up a little out of self-interest or because one thinks it could give benefit in some way, but this attracts neither God nor others. To whatever extent we are truly open and can give our full attention, those embodying truth respond. Openness has nothing to gain. This is what makes it so attractive.

Shrī Ramana Mahārishi, one of the greatest of the saints of the 20<sup>th</sup> century, said there were two people of whom he was afraid. These two were truly devoted in their hearts. He knew that he would have to give them whatever they asked for even if it contravened a cosmic law. A saint can contravene the cosmic law because they embody the power

which makes the law. In Sanskrit, this is called Aishwarya (Sun 63). However, the maker of the law does not wish to contravene it. Even in this exalted condition, some kind of unique 'fear' can arise.

ॐ ओजस्कराय नमः

om ojaskarāya namaḥ

69. Shining.

Opening to the inner being, brings the light of the Self to the physiology. Thus, it is the cause of *Ojas*, that finest essence which causes the body to glow. Tejas, mentioned earlier (Sun 43), arises from Ojas. Everyone has a degree of this and the constant experience of pure consciousness causes the face and the aura to shine. That is why saints are portrayed with a glow around them or a halo.

ॐ जयिने नमः

om jayine namaḥ

70. The victor (*Jayin*).

The Sun is the natural owner of that state that is always victorious. The Sun is exalted in Aries. Exaltation is where the Graha shines brightest, figuratively. When a person is born with the Sun in Aries (usually between April 15 and May 15) there is the sense of being naturally victorious. This peaks at 10 degrees Aries, corresponding to birth on or around April 25.

The planetary Dashā or cycle of the Sun is only six years, the shortest of all the Grahas. When it starts, there is often a focus on empire building. Initially this can succeed. However, after a few years it may collapse or the person may make his or her own retreat as the Solar influence transforms. The Sun, as we have seen, represents the highest truth and is not greatly concerned with the things of this world. Even if we toy with its outer power, we soon begin to cherish what is more fundamental, the pursuit of self-knowledge. Thus, the focus naturally changes from outer power and influence to inner wisdom.

ॐ जगदानन्दहेतवे नमः

om jagadānandahetave namaḥ

71. The cause (*Hetu*) of the bliss of the whole world (*Jagadānanda*).

All joy ultimately arises from the field of pure being. It is Sat (pure) Chit (consciousness) *Ananda* (bliss). Because it is bliss, then anything that touches it stirs That, like drops of water blown off the surface of the ocean by the wind. In the *Bhagavad Gītā* (6.28) it says, 'Touching that wholeness (*Brahmā Sansparsha*) is infinite joy'. In the Upanishads (*Taittiriya* 1.6) it says, 'Every being is born of bliss, is sustained in bliss, and returns to bliss.' The *Gītā* and the Upanishads are great texts of the Vedic literature that pertain to the knowledge of the Self.

A good king is a source of joy for all the people even as a bad king makes everyone suffer. Everyone in a position of leadership must remember this. Even the smallest self-interest makes you a bad leader as those you lead pay many times for every little bit you take. Those who serve well are followed by the blessings of those they help, even after death.

ॐ जन्ममृत्युजराव्याधिवर्जिताय नमः

om janmamṛtyujarāvyādhivarjitāya namaḥ

72. He removes (*Varjita*) the miseries (*Vyādhi*) associated with birth (*Janma*), death (*Mṛtyu*) and ageing (*Jara*).

That Self is neither born nor does it age or die. Remaining within the cycle of birth, ageing and death, it is ever the same. That is what you really are. There is nowhere to go to know it. We only have to desist from struggling with the cycle and all that it brings to our experience. It is just a show.

ॐ औन्नत्यपदसञ्चाररथस्थाय नमः

om aunnatyapadasaṅcārarathasthāya namaḥ

73. He is stationed (*Stha*) in his chariot (*Ratha*) moving (*Saṅcāra*) in a high place (*Aunnatyapada*).



The high place refers to high moral conduct. Those who live by truth are indicated here. *Stha* points at an established condition, not a fluctuating one. That state is said to be a state of surrender because one is simply allowing the inner Being to guide one's life. There are no doubts. The cravings in the mind have nothing to attach to. Through spiritual practices and contact with the wise, this condition becomes established. Initially it fluctuates as the mind tries to retain its rulership over the life.

This name expresses that state of unbounded awareness. This can only be known by being It for there is no satisfactory description. Fortunately, many people have had a taste of this at some point in their lives. For example, the usual sense of limitation may dissolve as a person falls asleep. Once known, one can readily understand the sense and essence of the scriptures.

ॐ असुरारये नमः

om asurāraye namaḥ

74. The enemy (*Ari*) of the demonic forces (*Asura*).

*Asura* is one who is not drinking the nectar, is not touched by the immortal, is not a knower of truth. This is the condition of the mind lost in its hopes and fears. The mind itself is not the enemy. Once the Self or inner Sun is known, the mind becomes calm. The Asuric tendency is pacified.

ॐ कमनीयकराय नमः

om kamanīyakarāya namaḥ

75. Making (*Kara*) lovely (*Kamaniya*).

The Solar energy makes one desirable or charming. It is the expression of truth. When we follow the voice of our inner being, it is just like obeying a good guide. It has none of the energy of taking to fill our own need. It is such a quiet voice, like an inner knowing. We all have it, but we have to cultivate a habit of following that knowing.

ॐ अब्जवल्लभाय नमः

om abjavallabhāya namaḥ

76. The delight (*Vallabha*) of the lotus flower (*Abja*).

When the sun rises, the lotus flowers open. He delights them. The Chakras in the body are said to be lotuses. They open in the light of the inner Sun of truth. It is a commonly held misconception that the light of the Self shines forth because of the Chakras opening. This name makes it clear that they open due to the shining forth of the light of the Self. That is why forcing the bodily Shakti through extreme techniques can lead to a distortion of both the subtle and the gross within. The name also means the beloved of the Moon. The Sun is the king and the Moon is the queen.

ॐ अन्तर्बहिःप्रकाशाय नमः

om antarbahiḥprakāśāya namaḥ

77. Shining both within (*Antar*) and without (*Bahiḥ*).

This name makes it clear that both the inner Sun and the outer visible Sun are indicated by all of the names.

ॐ अचिन्त्याय नमः

om acintyāya namaḥ

78. Beyond thinking, inconceivable (*Achintya*).

The *Taittiriya Upanishad* (2.4) says about the Self, 'from where the mind and speech turn back'. Pure Being is beyond our thoughts and feelings. Just as the power and glory of the outer Sun is hard to conceive, so is the nature of the Self.

ॐ आत्मरूपिणे नमः

om ātmarūpiṇe namaḥ

79. The form of the Self or soul.

The *Atma* is the pure Being as knowable by the individual soul or *jīva* in Sanskrit. The *jīva* can know the *Atma* and then it naturally identifies with it. This name confirms the use of the Sun in *Jyotisha* as the indicator for the *Atma*.

ॐ अच्युताय नमः

om acyutāya namaḥ

80. Imperishable (*Achyuta*). The Self does not perish with the ageing and death of the body.

ॐ अमरेशाय नमः

om amareśāya namaḥ

81. The lord (*Isha*) of the immortals (*Amara*).

The Sun is the longest living form in the solar system. The laws which brought the Sun into existence will still be there when it has burned out. The inner Sun is the container and thus the lord of all its powers. These are the laws of nature personified by the gods. They are immortal in so far as they are the power of that from which everything arises. This name points to that state which transcends the changing factors of life.

Amara also means gold and mercury. The metal of the Sun is gold. Its gem, ruby, is best set in gold. Mercury is meaningful here because, while it is normally extremely poisonous, once processed it becomes a medicine that is said to give relative immortality. In the Vedic alchemy there is a 16-stage process through which Mercury is modified. It is repeatedly heated and dried with different herbs. It requires great care and takes about nine months. Some friends tried for many years to complete this process. However, every time some interruption took place. Even if there is a small defect, the whole work is spoilt and one has to start over. Eventually, they managed to process through eight stages and their Guru said that was good enough. Even this is a powerful medicine. The 16-stage product is said to bring instant perfection as in the ability to fly with even a pinhead of it put on the tongue.

Fortunately, living in truth does not need physical medicine. It is satisfied by even a moment of realization of pure being. If the bodily existence is prolonged, then that depth of knowing would increase more and more. It is said one yogi came to know that he would meet his Guru only after 1,400 years. Since being born and reborn is a troublesome and uncertain business he used special techniques and, perhaps, medicines to keep himself alive until he met her. Prolonging life has a value especially for the self-realized, but only from the point of view of difference: the body and individual experience. From the cosmic perspective, nothing

that we do or do not do matters. Even a long life on Earth is just a micro-moment to the universe.

ॐ परस्मै ज्योतिषे नमः

om parasmai jyotiṣe namaḥ

82. The light (*Jyotis*) for another (*Parasmai*).

The Sun shines and others enjoy. The mind sees and understands because of the Self. If there is no thinker, then there would be no thought. Nothing remains for the truly wise but assisting others to know that wisdom. There appears to be a great sacrifice in this. For example, in the crucifixion of Jesus or those saints like Shrī Amritānandmayī Mā who constantly absorbed the 'sins' or suffering of others. The great ones certainly experience physical pain by doing this, but that is no deterrent. They are just fulfilling their purpose.

ॐ अहस्कराय नमः

om ahaskarāya namaḥ

83. The creator of the day (*Aha*) or, by inference, day and night.

The Sun is the cause of the day so it is said to be the ruler of it. *Aha* can also suggest unrestricted ('a') joy ('ha'). In English we speak of an 'Aha' experience which brings a moment of joy and inspiration.

ॐ रवये नमः

om ravaye namaḥ

84. The creative power.

*Ravi* is one of the most common names used for the Sun in Hindi. *Rrr* is the vibration from which everything emerges (*vi*). *Ravivar* is Sunday. It is a Sanskrit term also used in Hindi. The Egyptian Sun god is called Ra.

The three names, Sun 84-86, form a trinity: The Creator, the Maintainer and the One who wields the power to dissolve everything. These are the three powers of the Supreme Divine (see also Sun 58).

ॐ हरये नमः

om haraye namaḥ

85. The maintainer.

This name (*Hari*) could be derived from the two previous names. Hari is a common name for Lord Vishnu, which is the aspect of divinity that sustains everything. 'Ha' is joy, 'ri' is vibrating, expressing, knowing. Everything is sustained by an awareness of bliss. Those who find little joy in life, die soon by their own disinterest in life. Those who constantly find new joy in life, blossom in their health and well-being. It is the nature of things. Let those who seek pleasure at the cost of the well-being of others pay careful attention. The result is certain to be a curtailment of their happiness and longevity.

There is a wonderful story from the great epic, the *Mahābhārata*, which illustrates this. The great kings, the Pandavas, were performing a profound Vedic Yagya (ceremony) involving complex rules and huge charities. It was attended by all the great sages and was considered the height of sanctity. Towards the end, a strange mongoose, half of whose body was gold, entered the centre of the Yagya and rolled in the dirt. Then he sat up and declared to the Kings and sages that their Yagya was worthless. They were amazed and surprised and asked the extraordinary mongoose to explain himself. He said that there had once been a drought and the people were dying. One family had only a few grains of rice left to feed their children. Then a monk had come to their door begging food. The parents had lovingly fed the unexpected guest, as is the tradition in India and many other countries. Subsequently they all died and attained Moksha.

The mongoose explained that he, by chance, rolled in the dust of that house on one side of his body. He had turned gold due to the extreme sanctity created by the generosity of this family. After that he had been looking for another holy place that would turn his other side gold, but even the great ceremony of the kings was inadequate.

I was lucky enough to see a pair of golden mongoose on top of a small mountain in the Himalayas. They appeared on my birthday as I was walking towards the Kassar Devī temple near Almora. The underside of these animals is golden and the back is dark brown. This may be the animal referred to in the story.

This name is applied to many gods and planets. It also means a ray of light, fire, the wind, or a yellow or greenish colour as discussed earlier.

ॐ परमात्मने नमः

om paramātmāne namaḥ

### 86. The Supreme Soul.

In Advaita, *Paramātmān* is the highest Brahman, free of qualities. When associated with qualities, it is Ishwara or Lord Shiva. He has the role of controlling the dissolving or destructive powers. This name tells us that we can see the Sun in the Vedic chart not only as the individual soul but also as the Supreme Soul. Just as we can see the relationship between the individual and the Guru or guruhood by seeing the position of Jupiter, we can see the relationship to the highest, to God, through the position of the Sun. This is possible because it is the view from the individual human being that is revealed. The chart is not telling us about the Supreme.

This name explains why kings and rulers often feel that they have a divine right to rule. It is a complete illusion but a predictable one. It approximates the truth only for those who have no personal self-interest. There must be no trace of selfishness. This is why renunciate saints are called Mahārāj (king) in India.

The best arrangement of government is that some competent ruler is there who respectfully follows the advice of a self-realized soul. I came across such a situation in Africa. A president who was genuinely free of corruption had a realized Guru from India. The President kept his cabinet clean, though the lower ranks were frequently corrupt. The saint had armed guards because he had repeatedly saved the life of the president and was thus the prime target of the enemies of the president. The whole arrangement was very private as far as the ordinary public was concerned. As it happened, the government refused to spend their meagre foreign exchange resources on whisky and the like, due to the need of buying medicine and other essentials. This caused a powerful foreign government to feel that they were obstructing free trade. That government sent its agents in and manipulated the media until the president was removed and replaced by someone who proved to be very corrupt.

There is a delightful story about this President's Guru. Once, it was the day celebrated as the birthday of Lord Krishna. He prepared some food and took a vow that he would not eat until the Lord had taken the food offered to Him. So he waited. Hours passed. He was beginning to doubt his faith then, suddenly, there was a bang on the door. He opened it and found a cow. It stepped forward, gently pushing him aside, walked

across to the offering plate, took a chapati (piece of bread), turned and left the room. Krishna is famous as Gopala, the protector of cows.

ॐ तरुणाय नमः

om taruṇāya namaḥ

87. Ever youthful.

*Taruṇa* is tender, soft, newly born. Pure tenderness is the nature of pure consciousness. It gives youthfulness to those who are strongly associated with the Sun in their chart. This is why the Sun can indicate a youth in Prashna. Prashna is the science of answering questions. If one is asked about a person, one has to distinguish the age group of that person from the Grahās involved.

This mantra can help cultivate tenderness. This is key to developing wisdom and enlightenment. Everything that is hard inside has to soften to attune to reality. Astrophysics can make us feel that the universe is a very harsh and dangerous place, and yet all that we see on Earth has also arisen in this universe down to the finest and most tender touch. In the beginning there was nothing whatsoever, until space and time burst forth. Eventually stars and black holes emerged, and then came life itself protected by the same forces that would destroy it elsewhere.

It is said that if consciousness is sufficiently refined, even the body can go beyond the sphere in which it is influenced by the forces of material nature and become immortal and invincible. Perhaps in this era of humanity, such a state is not possible, but the Vedas claim that in the far past such a state could be attained by a rare few. It is also said that when the bodily airs or Prāṇas are balanced, the body becomes light and can fly at will. In this state, it is free from ageing. A story from Sri Lanka tells us that, much before the coming of the Portuguese sailors and soldiers some 500 years ago, the morning sky was darkened by perfected ones flying north to bathe in the Ganges. Gradually the number decreased until, around the time of the foreign arrivals, there was none. I met an astrologer who watched the great sage Swāmi Sivānanda floating in the air just above the Ganges during his early morning meditation. He would sit on a windowsill of his room by the bank of the river and then gently drift up and out across the water. I have heard other such stories with a believable provenance.

Having fostered the delicate development of biological life to the higher forms, eventually a state of life can arise that can advance out into

the dangerous arena of space where no ordinary human can safely venture. To travel out to Mars and beyond, we think of protecting ourselves with various shields and devices. However, only the most refined awareness can actually associate with the vast and violent material reality of the universe due to its intimacy with the infinitely dynamic reality beyond the material.

ॐ वरेण्याय नमः

om vareṇyāya namaḥ

88. The pre-eminent, most esteemed or desired.

*Varenya* is also saffron, a colour close to that of the Sun especially on rising and setting. Saffron, the plant, costs more than gold by weight. Its colour is associated with purified souls who have risen above the worldly desires. The reason for wearing saffron coloured garb is to show that one has taken the fires of the householder life inside. When the cloth is taken, the funeral rites are done and thereafter the person may not cook or perform the fire rituals. Everything of the mundane life must be foregone.

ॐ ग्रहाणां पतये नमः

om grahāṇāṃ pataye namaḥ

89. The ruler of the planets (*Graha*).

*Graha* is a seizer (or grasper). As the *Pati* or lord, the Sun should be considered the dominant *Graha*. It is studied for how the matters of life are seen with respect to the individual soul or sense of self.

In English, we talk about planets in the chart but *Graha* refers to the archetypal powers that cause us to pass through various experiences. We understand those powers from the map of the sky. It is not necessary to hypothesize some physical influence on us by the actual planets, such as Jupiter and Saturn.

The Sun shows the maturity of the soul. The Moon shows the physical, mental and emotional spheres of life. The view from the Moon is the primary study for most worldly matters. The Ascendant shows the intelligence and is also important in understanding our experiences.



ॐ भास्कराय नमः

om bhāskarāya namaḥ

90. The cause of brilliance or that which makes things clear or evident.

*Bhāskara* also means majesty, glory and desire. We need light to see and we need a quiet space internally to properly understand. Once we have put down our issues and agendas that cause so much noise in the brain, then everything becomes clear without any mental effort.

ॐ आदिमध्यान्तरहिताय नमः

om ādimadhyāntarahitāya namaḥ

91. The one who has no beginning (*Adi*), middle (*Madhya*) or end (*Anta*).

The Supreme Being alone is free from (*Rahita*) a beginning, middle or end. The state of Samādhi is the even state of the mind or intellect. In that state, there is no time and hence no beginning, middle or end. These are the defining factors of worldly things. The recognition of Samādhi comes about by the Grace of God or the Guru. We can practise many things such as meditation but, unexpectedly, one day we realize that we are That and always were.

There is no real meaning in saying that "I realized the Truth at such and such time and in such and such place." It never occurs in time and space. Later on, we may think there is some association between a place and time and that cognition but even the memory cannot be localized. Those who know what I am saying will understand, otherwise it may seem strange.

ॐ सौख्यप्रदाय नमः

om saukhyapradāya namaḥ

92. He gives the fruit of happiness.

Sukha is pleasure and happiness. *Saukhya* is what arises from that. It is true felicity. Pleasure is always rising and falling. The essence of that is the joy that exists irrespective of the changing experiences..

ॐ सकलजगतां पतये नमः

om sakalajagatām pataye namaḥ

93. The lord (*Patī*) of the whole world (*Sakala Jagatām*).

He presides over the wholeness of everything that exists.

ॐ सूर्याय नमः

om sūryāya namaḥ

94. The flow of creation.

'Su' has a sense of flow and 'Rī' is the primordial creative vibration. 'Su' also says that it is good. Who is to find fault with anything under the Sun? That is why we feel free to criticize that which we call 'dark' but we know that even the darkness is an expression of the same power as the light. Just as by creating the day, the night was created.

*Sūrya* is said to be the energy of the Sun in springtime. That is when we feel this flow of sweetness most.

ॐ कवये नमः

om kavaye namaḥ

95. The omniscient.

*Kavi* indicates a sage, one who has supreme knowledge. This is the natural indication of the Sun. It signifies the Self and the Highest. Kavi is also a poet. This is discussed more under Venus. The very best of poetry, to my mind, has been inspired by the touch of truth as in Rumi, Wordsworth and Whitman.

ॐ नारायणाय नमः

om nārāyaṇāya namaḥ

96. The person who moves (on the cosmic waters).

*Nārāyaṇa* is a famous name for the divinity. It is the ultimate causal principle. This is like the Taoist saying 'Wu Wei': action and yet no

action, movement on the ground of no movement. This seems to be pure paradox but it is an obvious and unmistakable experience that arises with sufficient quietness of consciousness. Another meaning is 'the refuge of mankind'. This name can be taken as the first in a sequence describing the birth of time and space. It is said that the Creator was born of a lotus that arose from the navel of Lord Nārāyaṇa. Then, he caused the whole of creation to manifest.

ॐ परशाय नमः

om pareśāya namaḥ

97. The supreme (*Para*) ruler (*Isha*). The lord of Para or the field of the transcendental.

Para is the great Oneness. It is its own inherent intelligence. There is none other. Para is the husband of Prakriti, nature, in the sense that the Supreme Oneness is the spaceholder, or the male element, of the dynamism, which is the female, the Shakti. This establishes the identity of Sūrya with Shiva. In the Vedic chart, Sūrya can indicate the worship of Shiva as well as Shrī Rāma, who is identical with Nārāyaṇa. Para is also the finest of the four levels of speech or expression. It is the Veda whose vibrations give rise to everything.

ॐ तेजोरूपाय नमः

om tejorūpāya namaḥ

98. The one with a shining (*Tejas*) form (*Rūpa*).

The first and finest expression of space and time is a brilliant light. The poetic Sanskrit sages say that it is 'brighter than a thousand or millions of suns'. For example, Gaṇeśha is hailed as '*sūrya koṭi samaprabha*'.

ॐ श्रीं हिरण्यगर्भाय नमः

om śrīm hiraṇyagarbhāya namaḥ

99. The most auspicious golden womb (*Hiraṇya Garbha*).

This is the first manifestation of the universe or its most subtle condition. *Shrī* often indicates the Divine Mother, since naturally She is the one with the womb carrying the whole creation. That womb, being golden and shining is indicated by the Sun. This indicates the fertility or creative aspect of the Sun despite its strong masculine appearance. *Shrīm* is the Bija or seed mantra of Lakshmi, the Goddess of wealth, beauty and victory. These names (99-102) bring out these key sounds and suggest their sphere of effects.

ॐ ह्रीं सम्पत्कराय नमः

om hrīm sampatkarāya namaḥ

100. The giver of abundance (*Sampat*).

*Hrīm* is the Bija of Bhuvaneshwarī, the queen of Shiva, the Lord of the world. It indicates fascination, dissolution and the essence of everything. *Hrīm* is also the Bija recited by the Sun as it moves.

ॐ ऐं इष्टार्थदाय नमः

om aiṁ iṣṭārthadāya namaḥ

101. The giver of desired wealth (*Iṣṭārtha*) or purpose of life be it Dharma, fulfilling one's duties; Artha, wealth; Kāma, pleasures; or Moksha, liberation.

*Aiṁ* is associated with the Goddess Saraswatī who rules over wisdom. These three names (99-101) signify the Shaktis of maintenance (Lakshmi), dissolution (Bhuvaneshwarī) and creation (Saraswatī). The order is very significant. A-U-M represents creation (A), maintenance (U) and destruction (M). Therefore, the order in these three names signifies U-M-A, the name of the Goddess Parvatī, wife of Lord Shiva, who obtained her status through unwavering meditation and devotion.

ॐ अं सुप्रसन्नाय नमः

om aṁ suprasannāya namaḥ

102. Serene, gracious and favourable (*Suprasanna*).

*Am* is to serve and honour. The Sun is the Paramātman. By following the Will of God, which is our very Self, we get the highest serenity.

ॐ श्रीमते नमः

om śrīmate namaḥ

103. Possessing all auspiciousness (*Shriman*), all glory and fortune.

ॐ श्रेयसे नमः

om śreyase namaḥ

104. The best of everything (*Shreyas*).

The most blessed. This indicates that the Sun is the signifier of auspicious results and the highest good. This can be applied particularly in Muhurta (elections) and Prashna (answering questions). Commonly, the Sun is taken as a malefic. It is egotism that gives the malefic results. Otherwise, the Sun indicates most noble qualities.

ॐ सौख्यदायिने नमः

om saukhyadāyine namaḥ

105. Giving (*Dāyin*) felicity, joy (*Saukhya*).

ॐ दीप्तमूर्तये नमः

om dīptamūrtaye namaḥ

106. Whose form (*Murti*) is light (*Dipta*).

The Sun's position in the Vedic chart shows how we shine, how our face glows and how our actions appear to others. The Sun is naturally an Agni or fire Graha along with Mars and Ketu. It also relates to vision. Those born at sunrise can have some eyesight deficiencies. Perhaps their own glow makes seeing other things a little less easy!

ॐ निखिलागमवेद्याय नमः

om nikhilāgamavedyāya namaḥ

107. One who knows (*Vedya*) all (*Nikhila*) the sacred lore (*Agama*).

Through study and realization, those ruled by the Sun can embody the highest truth as well as enjoying broad knowledge. Vedya can also mean that they are recognised for that knowledge. That which is given by the Sun, shines in the world.

ॐ नित्यानन्दाय नमः

om nityānandāya namaḥ

108. Eternal bliss.

The last name leaves us with a promise and an assurance. The Sun is said to be Krura (cruel) but as the Kāraka for the Self, the Atman and the Parāmatman, the soul of all, it is the very fount of eternal (*Nitya*) bliss (*Ananda*). To know that bliss and to live it fully requires a perfect surrender to the natural law, which resides within the Self. Such a demand may seem cruel when we are distracted with many other things but it is not inherently so.

The Sun requires that we live according to natural law. Like the government, it forces us to obey its laws and punishes us if we stray. The Sun in the Vedic chart shows where we may be forced to do things we dislike. Bliss is the eventual fruit of our acceptance. The worship of the Sun consists of selfless service. It is hard but it is really good. It is the way to eternal bliss.

This mantra helps us to rise to the Highest.

ॐ तत् सत्

Om tat sat



Chandra, the Moon

## CHANDRA, THE MOON

ॐ श्रीमते नमः

om śrimate namaḥ

1. Salutations to the one possessed of all auspiciousness.

The Vedic Astrological chart shows one's level of *Shrī* or fortune. The chart is created by the movement of the Moon and its interplay with the Sun. In India, interpretation of the chart starts with the position of the Moon rather than the Sun for issues of personal experience and fortune. The Sun is like the soul because it moves steadily on in its course without variation. The Moon is like the mind as it rises and falls with its reflection of the sunlight. Among the main significations of the Moon are the mind and the mother.

In India, mothers and married women are addressed as *Shrīmati*. This is the feminine form of this name. The male form is *Shrīman*. The meaning is the same: one who is possessed of *Shrī* (pronounced Shree). *Shrī* indicates all kinds of auspiciousness. It is a name of *Lakshmī*, the Goddess of wealth, victory and beauty and it also stands for the number 108. In Vedic Astrology, the zodiac is divided into 108 *Padas* or quarters. There are four for each *Nakshatra* or lunar mansion ( $4 \times 27 = 108$ ), and nine for each *Rāshi* or sign ( $9 \times 12 = 108$ ). This is the key division of the zodiac and is especially related to the movement of the Moon, which defines the *Nakshatras*.

The day is naturally divided into four parts. These are separated by sunrise, midday, sunset and midnight. The Moon moves through one *Nakshatra* each day (approximately), so we can say that the division of the *Nakshatra* into four parts or *Padas* follows naturally from the four-fold division of the day. As each sign contains nine *Padas*, this is the natural division of each zodiacal sign. The fact that there are 12 signs follows from the approximate rate of 12 full moons that occur in the course of a year. As the Moon is connected to the *Nakshatras*, the mother is seen from the fourth house. As the Sun is connected to the *Rāshis*, the father is seen from the ninth. In this way, the perfect synchrony of the *Nakshatras* and *Rāshis* gives rise to the core concepts of *Jyotisha*.



The Moon's cycle controls the growth of plants and human fertility. Research shows that people often relate human beauty to fertility. The Vedic texts connect beauty to auspiciousness. Of course, there is more to beauty and auspiciousness than physical characteristics or age-related fertility. The inner beauty that arises from a sweetness of consciousness is the deeper aspect of the meaning of this name. There is nothing more beautiful than a pure heart. Later, we see how the Moon is related to Soma, the nectar of divine consciousness, which is the cause of inner sweetness.

ॐ शशधराय नमः

om śaśadharāya namaḥ

2. The one carrying the hare (*Shasha*).

This refers to the markings on the Moon that look like a hare, rabbit or deer. The Nakshatra called Mrgashīrṣā, or the head of a deer is ruled by Soma which is another name for the Moon. The connection with the deer or rabbit is not accidental. They are mild and timid animals that appear to be constantly searching. This is the nature of the mind, which is understood by studying the Moon in the Vedic astrological chart.

An old story has it that the markings are due to an incident where the Moon saw Lord Gaṇesha riding on his mouse. The Moon laughed and Gaṇesha broke off one of his tusks and hurled it at the Moon creating the marks. Everything about Gaṇesha is highly symbolic. His whole form is said to be a personification of the Om syllable. The mouse as the vehicle for such a vast body indicates the relationship between the small Jīva or personality and the infinite vastness of absolute consciousness. It also indicates the Divine consciousness controlling the plundering nature of the mind. The single tusk of Gaṇesha suggests the one-pointed nature of that consciousness in its absolute crystal clarity, as the mind's fluctuations no longer dominate experience.

ॐ चन्द्राय नमः

om candrāya namaḥ

3. The luminous one.

*Chandra* is the most common Sanskrit name for the Moon and luminosity is its most obvious feature.

ॐ ताराधीशाय नमः  
om tārādhīśāya namaḥ

#### 4. The first lord of the stars.

*Tārā* means star and is also the name of the wife of Jupiter, stolen by the Moon. By *Tārā* and the Moon, Mercury was born. Later, the Moon restored her to Jupiter after the intervention of the creator *Brahmā*.

This name also means the ruler of the best of the stars. *Rohinī* has some claim to be the best Nakshatra. It is in the middle of Taurus and is fertile by nature. The Moon was given the 27 Nakshatras as wives but *Rohinī* proved to be the principal or favoured wife (Moon 20).

The question of gender arises when discussing the Moon. In the West, the Moon is referred to as 'she' and in Vedic Astrology, the Moon is 'he' but represents female things. The ancient Egyptians took the same view as the Vedic. I will use both genders out of respect for both traditions. In the Vedic view, every deity has a male and female component. The Sun may be considered male but he is always accompanied by his power or *Shakti*, his wife. The male is said to be incapable of accomplishing anything without the motivating force of the *Shakti*. Thus, they are always together.

The ancient *Manu Smṛiti*, the oldest extant law book we have, gives some interesting rules or advice for husbands and wives. It says the husband should always look to the happiness of the wife. The wife is advised to obey the husband and not argue. If the husband suggests something that she does not like, it advises that rather than say something, she should express it on the face. Whatever our role in a relationship, it is always helpful to watch carefully the face of the other person and enjoy its light as we appreciate the Moon at night.

The Moon, like the Sun, is a royal planet. Those in whose Vedic chart these *Grahas* predominate need to be treated accordingly. Everyone deserves respect but the respect we pay to a preceptor (Jupiter person), a celebrity (Venus person), an intelligent or skilful person (Mercury), a warrior (Mars) or a good worker (Saturn) has its own energy.

ॐ निशाकराय नमः  
om niśākarāya namaḥ

#### 5. The maker of the night (*Nishā*).

What is the night without the Moon? Just as the Sun is said to be Dinakara or the maker of the day, the Moon is the maker of the night. This name by its very sound conjures up the soothing moonbeams cooling the heated earth or the cool Moon hanging over fields and mountains covered in snow. It is so lovely that Nishā is popular as a girl's name. Nishā also means a vision or a dream. They are the creations of the mind.

ॐ सुधानिधये नमः

om sudhānidhaye namaḥ

6. The receptacle or abode (*Nidhi*) of nectar:

*Sudhā* means ease, comfort and the nectar of the gods, the Soma. The Moon is often associated with nectar and Soma is another of its names. After the heat of the day, its cooling beams have a nectar-like quality. The orb of the Moon is said to reside at the top of the spine and the Sun resides at the base. When the Kuṇḍalinī energy rises up and reaches the place of the Moon, drops of nectar start falling down from the disc of the inner Moon and nourish the entire bodily system, subtle and gross. Unawakened, circling at the base, the life force gradually dries up through our willfulness. Through complete inner surrender, the life force arises and remains perpetually risen.

Inner surrender cannot be described or converted into a formula. Egoistic tendencies have to be surrendered but that is not something one can simply choose to do. After all, who is choosing, who is doing? The simple truth is that one cannot transcend the mind by any effort of the mind. As Ramana Mahārishi said, the thief (the mind) will not arrest itself. That is why people meditate and pray in whatever way they choose to wear away their coarseness. When one is ready, one may meet a self-realized soul and she or he will help much more than one could ever understand. A great soul will pray to God on our behalf and that is the key, for such a prayer is always heard. It is very important that one does not speak ill of such great souls and if one takes such a guide, one simply does what they ask. We can, of course, ask questions and raise doubts. Every mentor is a Guru on some level. For some people, the guide may be a person. For others, it may be nature itself or one may feel guided from within.

There are no formulas here, everyone has to find their own way forward but it is helpful to understand the role of certain mental states. These are discussed here because the Moon represents the mind. The

Moon is very sensitive and it is the influence of other planets on it that gives rise to these various states.

**A. Fear.** Fear is there to stop us from advancing. Every gate we approach has a guard. The guard has only the weapon of fear. That stops almost everyone. A few ignore the fear they feel and pass through that gate. There is a true story about a sage from the South of India, Shri Shivabalayogi Maharāj, who passed in 1994 shortly before I started to write this book. In his youth, he was engaged in very serious practices that required following a strict time schedule. Once a day, he would go to the nearby river to bathe and then return to continue his practice in his little hut. He had to resume by a certain time. One day he reached his hut to find a very large cobra standing upright in the doorway blocking the path. He waited for it to move but it did not move away. When time was running out for him to resume his practice he stepped forward to enter the hut and the snake bit him. Inside the hut he collapsed and was unconscious for some time. He recovered and resumed his practice, which was to obtain the vision of Lord Shiva. After a short time, the vision came and around the Lord's neck was the self-same king of the snakes smiling at him.

Another great sage, who was an elder of and well-known to Shri Shivabalayogi, was Tapasvi Maharāj. He lived from the 1760s to the 1950s. He was a prince from Western India and at about the age of 60 he returned from combat to find his wife and son had died. Disgusted with fighting he rode to Delhi to request the Mughal Emperor to intervene to stop the fighting between the various small kingdoms. After some time, he obtained an audience. The Emperor was praying on his beads while the Prince talked. When he finished, the Emperor explained that his power was not sufficient to intervene but in any case he considered the life of a saint far superior to that of a king.

The Prince rode out of Delhi and when he came to the junction where the road to Rishikesh began, he turned North towards the Gaṅges (Gaṅgā). Since time immemorial, those wishing to pursue the spiritual path have gone to the Gaṅgā especially where it enters the Himalayas and beyond. Rishikesh is that gateway town. As he approached the river, he found his way blocked by a large snake. He dismounted, drew his sword but was unable to strike the snake as it moved too fast. The snake disappeared and he resumed his journey. After a short distance, again the snake was blocking the way. Again he failed to strike it. At this point, he realized this was no ordinary occurrence. He put down his sword, took off his helmet and bowed down before the snake. It observed him and then quietly withdrew. Shortly after that he reached the Gaṅgā. He wrapped all

his gold and jewellery in a pouch, which he hung on the neck of his horse. Then he began his quest wearing only his loin-cloth.

Such moments can happen to all seekers because the energy of awakening is snake-like and the final knot to be broken is guarded by the greatest fear, the fear of annihilation. The ego is facing its end and that is no small thing, or at least it appears so at the time. Afterwards, it is nothing, just like losing a mirage. The lunar nodes, Rāhu and Ketu, are primarily connected to fear and awakening.

**B. Distractions.** The path to God is also guarded by various pleasure fields. The closer one comes, the more temptations are presented. One can be offered more and more of what the world considers valuable such as wealth, sex and power and, eventually, even mystical attainments like levitation. In the Yoga Sūtras (3.51), the great text of yoga, it warns the aspirant not to accept these offers, 'therein lies danger'. Most certainly, progress will end and regress is likely. There is a price for everything. It is good to clearly know what one has to pay before taking anything from another. However, everyone has areas where it is hard to have crystal clarity. Rāhu and Ketu, in particular, create a smoke or covering that prevents us from seeing clearly.

It is wise to completely avoid black magic. There is a wonderful story of the great Tibetan master Milarepa. As a youth, some relatives cheated his family and took their land. He studied black magic and had his revenge by killing them all. Sickened by seeing what had happened, he approached a great master for spiritual initiation. The master ignored his request and just asked him to build him a house out of stone. Milarepa built the house and showed it to the master. He said that it was in the wrong place and asked Milarepa to move it slightly. This involved entire reconstruction. This was done, but again it was wrongly placed.

After building the house several times the disciple lost heart. He approached the wife of the master who also felt that her husband was being unkind and she sent him for initiation to a student of the master in another valley. The mantra he gave had no effect so this senior student asked if Milarepa had been granted permission from the master to learn. Hearing the story, he sent him back to the Guru. The master explained that if he had rebuilt the house one more time, his sins would have been exhausted and he would have gained enlightenment. As he had failed, he would obtain realization through meditation but it would take another 30 years. There are variations on this story but the idea is the same. For example, people with Ketu in the second house, owe a debt to the Gurus. They may well be sent on many fruitless errands. The master sees all the karma of the student. The student knows very little, usually nothing.

**C. Confusion.** At an early stage in the spiritual path one will have to face confusion. It is said that there is no greater obstacle than doubt. This is where faith in one's guide is very helpful. It is rather like having a really good GPS navigation system. Suppose one comes to a crossroads with no signpost and the way suggested by the system looks to be away from the direction one is going. If one accepts that the system is based on good maps and good programming, then one goes the way it suggests. Alternatively, one may feel doubtful and try all the other paths first. It all depends on one's faith. The Guru or guide will start by showing you in a clear way that what he or she suggests is right. Later, that help stops and then one has to accept that the earlier steps were right and so this new advice is also. The Guru is a reflector of one's own inner guide. Sooner or later, one has to find and follow that. Rahu causes doubts and questioning. Jupiter gives faith. Both have their own value. If one feels blocked by doubt, we can strengthen Jupiter (see the Jupiter names).

**D. 'I am God'.** As Jupiter represents God in the chart, a person whose chart is dominated by Jupiter can start to feel like this. When one experiences infinite consciousness, one dissolves in the ocean and then feels, 'I am the ocean'. However, the 'I' that speaks is not the ocean. It is just an expression of that like all the individual 'I's. The knowing is true on its level but that cannot be translated into some concept about the ego. As Ramana Mahārishi said, there is nothing worse than a spiritual somebody.

This trap is hard to avoid because it is so subtle. Jupiter people are often deeply interested in spiritual wisdom. If the Sun is afflicted, then the trap is even more seductive. One may have a sense of unworthiness that is quite troubling. The automatic tendency is to compensate for this by trying to prove that one is worthy. The real answer is to recognize that worthiness and unworthiness are equally illusory. The feeling of unworthiness is best patiently born as part of the scenery. Doing this without complaint, can bring immense rewards.

ॐ सदाराध्याय नमः  
om sadārādhyāya namaḥ

7. To be worshipped (*Arādhyā*) always (*Sadā*).

Once the nectar starts flowing, bliss absorbs our attention and it is never lost because nothing else is more attractive. The giving of attention is true worship and true surrender. Without this, the attention is constantly seeking more happiness and jumps here and there. One

whose attention is absorbed in the inner bliss is always worshipped by the subtle and gross beings in the universe. She takes nothing but is constantly radiating her joy.

ॐ सत्पतये नमः

om satpataye namaḥ

8. The lord (*Pati*) of truth and purity (*Sat*).

This name continues the commentary on that state of awakening. It tells us that the Moon indicates truth and purity in the chart. Through the associations and positions of the Moon, one can see to what extent this is found in the life of the individual. We evolve with time. As we mature, the finer values of the planets can blossom. If we feel stuck, mantras like these can help.

Every tough combination in an astrological chart, like the Moon with Saturn, suggests some outer disturbance (e.g. depression) but also has an inner promise (e.g. life in bliss). Those who have a more profoundly anchored inner life may not experience the outer effects to the same extent, and pass through the inner transformation promised even at a young age.

ॐ साधुपूजिताय नमः

om sādhipūjitāya namaḥ

9. Worshipped (*Pūjita*) by the awakened.

*Sadhu* means those who have 'done well' with their lives. The Moon rules over those who lead a pure life. What is a pure life? Life is pure when the heart is free from anger and other disturbances. If anger arises, it can be channeled so that it turns into peace and auspiciousness. This starts by focusing the energy on the base of the spine from where the subtle channels rise up. Pay attention to the breath.

The state that everyone seeks is the state of eternal contentment. How is one to find it if one is not content with one's current condition? One may be hoping that some switch will flip and then all the non-contentedness will disappear and one will be in bliss. However, it is more effective to gently let go of any sense of complaint while practically addressing whatever needs to improve in one's life. Practicing

appreciation for everyone and everything is most helpful. This is the nature of the saints. They serve mankind out of compassion.

The universe is constructed by another's will as Patañjali's Yoga Sūtras (3.45) and Vyāsa's commentary on it make clear<sup>6</sup>. An illumined sage will not manipulate this universe because he sees that it was created by another whose laws should be obeyed. However, the highest sages can choose to project their own. An aphorism in the Sūtras (3.50) describes how omnipotence arises and how, in the letting go of even that, the 'seeds of evil' are destroyed. The root seed of evil is clearly the option retained by the individual to interfere in the natural law. Abandoning that, all such seeds are roasted.

The astrologer has great power because of what he or she knows but it is the basic ethic that one never uses that power for one's own end. One can show the client the reality, to whatever extent one is able. This vision causes the client to awaken and that is the remedy. All other remedies are subsidiary.

ॐ जितेन्द्रियाय नमः

om jitendriyāya namaḥ

10. In perfect control of the senses (*Jitendriya*).

Satisfaction is the key to the control of the senses. However, lasting satisfaction cannot come about by any acquisition. It arises from the inner state of peace described throughout these names.

The great sage Parāshara describes the Moon as 'unsteady and love sick'. Ruling over the mind and the emotions, it wanders endlessly seeking satisfaction. This mantra is a remedy. Once the attention is caught in the sweetness of that state of surrender, the senses come to rest.

ॐ जयोद्योगाय नमः

om jayodyogāya namaḥ

11. The one who is victorious (*Jaya*) through perseverance or continuous effort (*Udyoga*).

<sup>6</sup> *Yoga Philosophy of Patañjali*. Trans. P.N. Mukerji, Univ. Of Calcutta, 1977.



This also indicates success in business ventures or the carrying out of one's duty. The Moon often indicates those with public duties. These require perseverance and diligence. *Jayodyoga* also indicates the steadiness of the inner surrender. This is the ultimate victory.

The Moon has a wandering tendency and this mantra can serve as a remedy. In order to go beyond the mind, one needs to take up and maintain the practices given by one's Guru or mentor whether the Moon is waxing or waning. Sometimes this proves difficult. Calmly reestablish one's practices as soon as one can, without feeling dejected about any failing. Astrology shows when one will face difficulties like this. They are limited by the length of the cycles involved.

Practices evolve. If sitting for meditation turns into a process done with open eyes and movement, it is only natural for some. The key to practice is effortlessness. Even when some doing is involved, the gentler it is, the sweeter the effect. Gentler is closer to God. It is the essence of non-violence. The Universe may appear full of creation and destruction but its essence is exquisitely tender.

ॐ ज्योतिश्चक्रप्रवर्तकाय नमः

om jyotiścakrapravartakāya namaḥ

12. The originator (*Pravartaka*) of the disc of light.

The words *Jyotish Chakra* pertain to both the Svādhiṣṭhāna or second Chakra and the Anāhata or heart Chakra. Whether the mind is quiet or busy with needless thoughts depends on the purity of the second Chakra. The Moon, being related to both sensuality and the feeling heart, naturally takes us into the realms of these Chakras. *Pravartaka* is also the arbiter. Lust can arise in the second Chakra while peace arises in the heart. Where we focus depends on the Moon or mind.

We can also understand this name as reflecting how it is that the movement of the Moon through the Nakshatras gives rise to the astrological effects – the flow of life on Earth.

ॐ विकर्तनानुजाय नमः

om vikartanānujāya namaḥ

13. The younger to the Sun (*Vikartana*), or near to him like a brother or sister.

This brings out the close relationship between the Sun and the Moon and indicates the lesser or dependent position of the Moon as the reflector of the Sun's light. The relative velocities of the planets must have been one of the first things observed by our ancestors and they are used in various fundamental ways in Jyotisha. For example, the order of lordship of the signs is based on the relative velocities. Vikartana also means to cut asunder or divide, while *Anuja* can mean before. This means that we put the Moon's sign Cancer before the Sun's sign Leo and divide the zodiac into two between them. Then the rest of the lordships are assigned in order of decreasing speed, which also indicates increasing distance from the Sun. Mercury rules two signs either side of Leo and Cancer. After that, Venus owns two signs, then Mars, Jupiter and Saturn each rule two. This is how Saturn owns the signs Aquarius and Capricorn opposite Leo and Cancer.

The velocity scheme is used to determine the planetary hours from which we derive the rulers and names of the days of the week. In this, the Sun replaces the Earth as the velocity of the Sun is actually the velocity of the Earth. The order of planets from the Sun gives the relative speeds and the Sun takes the position of the Earth between Mars and Venus. The Moon is the fastest of the celestial bodies. Taken slowest to fastest, this gives Saturn, Jupiter, Mars, Sun, Venus, Mercury and the Moon as the lords of the hours. The hour or Hora of the Sun starts from sunrise on the first day of the week, which is called Sunday. The 25<sup>th</sup> hour from that is the first hour on the next day and is ruled by the Moon. The next day is ruled by Mars and so forth.

The core principles of Jyotisha are based on astronomy coupled with acute observations of life. For example, the basic division of the zodiac is one minute of arc and the rising point of the zodiac, the Ascendant, crosses one minute in the time of a single human breath. The standard unit of time in ancient India, was the ghati and that is how long it takes the Sun to cross one minute of arc. All ancient Vedic units of time were multiples or fractions of a single average breath.

This is akin to the measurements of distance like a foot or an inch. An inch was originally one thumb's width while a digit was a finger's breadth. In India, they used the angula, which is also a finger's breadth. Twenty-four angulas make a cubit. The cubit, the distance from the elbow to the tip of the middle finger was widely used throughout Classical Europe and the Middle East. The modern measure, the metre, was originally proposed by Christopher Wren in the UK and Gabriel Moulton in France to be defined based on a pendulum with a one second period. The second is one quarter of a typical human breath. The second as a unit of time was introduced to Europe by Al-Biruni, the great Muslim scholar

who extensively studied the arts and sciences of India. Remarkably, these important measures are almost exactly related through two of mathematics' and nature's most important constants. The cubit is  $e-1$  feet. The metre is  $6/\pi$  cubits.  $e$  is Euler's constant.  $\pi$  is pi.

ॐ वीराय नमः

om vīrāya namaḥ

14. The powerful one.

The Moon may be lesser than the Sun but we are immediately reminded that she is full of strength and vitality (*Vīra*). As the Moon waxes, life gets more vital. This is the traditional time for planting. Weeding is done during the waning phase, as the life force is withdrawing. The waxing and waning affects the tides of the ocean and people's behaviour. It is a very powerful force. Those ruled by the Moon may be gentle and yet they can also be true heroes.

ॐ विश्वेशाय नमः

om viśveśāya namaḥ

15. The Lord (*Isha*) of all.

*Vishva* is the universe. It is all things and that which is all pervading. The power of the Moon is not confined to any category. All rulership involves the mind and the heart. It is impossible to function without these spheres indicated or ruled by the Moon. This also makes it clear that the mind rules life as there is no experience or action without its agency. Even though the soul witnesses the mind, the decisions are all made in the mind, and so it appears as the lord.

ॐ विदुषाम्पतये नमः

om viduṣāmpataye namaḥ

16. The Lord (*Patī*) of the wise (*Vidus*) or learned ones.

This name shows that the Moon indicates the wise and learned. A pure heart and mind are a prerequisite to being truly wise.

ॐ दोषाकराय नमः

om doṣākarāya namaḥ

17. Free (*Akara*) from reproach (*Doṣa*), faultless.

If the heart and mind are completely pure, there is no mistake. Since selfishness gives rise to all kinds of errors, relaxing that leads to purity of heart and renders one naturally free from mistakes. The nature of a mother is to care for the child without any calculation of self-interest. The stronger and less afflicted the Moon is in a person's chart, the more nurturing an attitude they are likely to have.

The influence of other planets on the Moon causes various degrees of Doṣa. For example, the influence of Saturn can make one introverted. If one can step back, one might realize that that is a kind of self-absorption and hinders our ability to care for others. The flip-side is that those whose Moon is influenced by Saturn can appreciate the suffering of others and are much benefitted by giving service to those in need. Further, the introspection and periods of retreat that it often leads to can be most beneficial. The influence of Mars can make one rather impatient and willful along with being very dynamic and even athletic. The influence of Rāhu, the Northern eclipse point, is capable of making one deeply empathetic. The downside is a tendency to be fearful and have a poor self-image. In India, the worship of the Goddess Durgā is recommended to overcome such difficulties. She carries many weapons so facing Her is an exercise in overcoming fear. If fear is not addressed one may feel the need to try and control one's circumstances, which can cause tension with others.

One small exercise for any kind of fear is to consider, "What is the worst thing that could happen?" Whatever it is, then one can review how one would cope with that. Eventually, one will get to a place where one says, "Yes, I can do this." The worst fear is usually around dying. Of course, death is inevitable but we have to find our own realization about it and whatever suffering we imagine might come along with life's end. Fear is rooted in the Doṣa, which is external to the soul. This name tells us that the natural state of the mind is free from Doṣa and thus, free from fear, anger and misery. Whatever emotions arise, there is always a part of one's awareness that is not disturbed. Repeating these names and meditating on them can gradually help.

Another meaning of this name is the creator (*Kara*) of the night or darkness (*Doṣā*). We can infer that the mind, which the Moon

represents, is the source of both fault and faultlessness. As it is often said, it is all in the mind.

ॐ दुष्टदूराय नमः

om duṣṭadūrāya namaḥ

18. Far away (*Dūra*) from wickedness (*Duṣṭa*).

A pure mind is free from sin. It is important to accept that we can only find a fault in another, if that fault lies in us. If a public figure makes repeated speeches condemning certain behaviour, then that is surely that person's problem. The ancients believed that the greatest praise that a person can be given is that they were never heard speaking ill of anyone.

ॐ पुष्टिमाते नमः

om puṣṭimate namaḥ

19. Nourishing (*Puṣṭiman*).

*Puṣṭi* is also breeding and rearing and is related to the Moon's connection with the womb and motherhood as a whole. It is about growing and increasing. The Moon is the principal energy for growth and is known to influence the growth of plants. It indicates strength and plumpness. Later in life, lunar energy can create a certain roundness.

*Puṣṭi* is also indicative of wealth, property, means of comfort, richness, magnificence, development and perfection. *Man* indicates the possession of these. The centre of the lunar sign, Cancer, is the Nakshatra Pushya (*Puṣya*), a name that is derived from the same root and indicates blossoming.

ॐ शिष्टपालकाय नमः

om śiṣṭapālākāya namaḥ

20. He protects (*Pālaka*) the learned and the wise (*Śiṣṭa*).

The Moon is connected to teachers. The Nakshatra Pushya in the centre of the Moon's sign Cancer has as its Vedic ruler Bṛhaspati, the Guru of the gods. He is said to reside in the Great Bear (Ursa Major). This contains the stars the Vedas call the Sapta Rishi or seven seers, which fall

in Pushya. These stars are said to be the seven great Gurus who guide the welfare of mankind. Their wives, except for one, Arundhati, reside in the Pleiades, the group of six stars in Krittikā Nakshatra, in the sign of Taurus.

The six wives were exiled due to a suspicion of infidelity with the fire god Agni, later disproved. The one wife, Arundhati, who remained with her husband Vasiṣṭha, did so due to her extreme chastity. No one could even question her, showing how purity can overcome even the worst destiny. Arundhati is Alcor, the smaller star in the double star in Ursa Major. Pushya is said to be good for everything except marriage because of fidelity issues or fears related to this constellation.

Both Taurus and Cancer are related to the Moon. The Moon is exalted in Taurus where it is most fertile. The exaltation occurs in Krittikā, which is followed by Rohinī, which is said to be the Moon's favourite Nakshatra. It is actually true that in many months the Moon can take a little longer to cross Rohinī than other constellations. Rohinī is connected to the sowing of seed.

The story goes that the Moon was married to the 27 Nakshatras, the daughters of the progenitor Dakṣa. Seeing him favouring Rohinī, Dakṣa cursed the Moon with a disease that causes degeneration. As the world was being deprived of the light of the Moon with its nectar and growth energy (Puṣṭi), the gods appealed to Dakṣa. He modified the curse to be an alternation of growth and decay, waxing and waning.

Pushya, the centre of Cancer, is related to the public role of ruling and guiding. It has a caring energy due to the Moon's motherly characteristic. Its planetary ruler is Saturn<sup>7</sup>, which stands for democracy. However, it carries the weight of authority. Its deity, Bṛhaspati, is not only hailed as the Guru of the gods but is also said to be the lord of the great (Jupiter 97) and the lord of all (Jupiter 105). While Taurus bears, nourishes and holds, Cancer can guide, care and protect those who follow faithfully.

The Divine Mother is said to be Gurumurti or the One taking embodiment as the Guru. Thus, every Guru is an appearance of the Divine Mother. The true Guru is the perfect integration of power and absolute tenderness. The great souls have a fully developed inner feminine. They are always tender and gentle while surgically cutting the roots of ignorance in those who surrender at their feet. The principal place of the Guru is in the sign of the Mother, Cancer. Jupiter is exalted here in the

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<sup>7</sup> Each Nakshatra or lunar mansion has a planetary ruler used in astrological calculations as well as a Vedic deity.

lunar mansion Pushya. This exalted Jupiter is fully exemplifying Gurumurti.

ॐ अष्टमूर्तिप्रियाय नमः  
om aṣṭamūrtipriyāya namaḥ

21. Beloved (*Priya*) of Shiva and of the whole of nature.

Lord Shiva is hailed as *Aṣṭamūrti*. He is so fond of the Moon that he adorns His head with her. *Aṣṭamūrti* can indicate the whole of nature that is eightfold. In the Vedas, it speaks of this eightfold nature. These eight always include the five great elements, earth, water, fire, air and space. The other three can be taken in various ways such as the mind, intellect and ego or the Sun, the Moon and the initiator of sacrifice (*Yajamānas*). This is not different because the Sun indicates the ego, or fundamental sense of individual existence, the Moon is the mind and the *Yajamānas* is the intellect that decides the steps to be taken. Life itself is the sacrifice. All of the relative existence is made up of the intermixture of these eight.

The Moon is dear to nature, as she is the cause of its growth and development. Everyone feels a fondness for the mother principle, wherever one finds it. This helps to protect the most crucial of natural functions.

The *Sāma Veda* is the second principal text of the Vedas, after the *Rig*. It is largely comprised of sung hymns from the *Rig Veda*. In the *Sāma*, it says that when the eightfold melts into oneness, it cries: 'Ashta rodati'. It cries because its nature as eight is being broken down into oneness. As soon as the boundary or the attachment to the differentiation is relaxed, waves of bliss are produced. From that arises *Jyoti* or the light of life. In this way, the *Sāma Veda* describes our evolutionary experience. Every time we let go of some issue or attachment, there is an internal or even external crying, and then a wave of relief that can turn into pure joy. Life gets a little lighter, a stage more enlightened. This is the process of awakening.

No issue is worth hanging on to, however precious, because that is enough to sustain the addiction to difference and keep the full light of life hidden. Lord Shiva exemplifies the state beyond difference. He, that state itself, carries the experience of difference mediated by the Moon or the mind on his forehead as a slim crescent. It is there as a mere decoration and in its most refined or minimized form. The crescent Moon's presence means that in the enlightened state there exists just

enough of the mind to maintain experience without all its wavering or craving tendencies.

ॐ अनन्ताय नमः

om anantāya namaḥ

22. The endless (*Ananta*).

While ever waxing and waning, the Moon continues. So does the mind or the activity of nature.

ॐ कष्टदारुकुठारकाय नमः

om kaṣṭadārukūṭhārakāya namaḥ

23. The axe (*Kuṭhāraka*) cutting the tree of misery (*Kaṣṭadāru*).

The mother is always there to wipe the tears of the children. The type of ruler indicated by the Moon is committed to relieving the suffering of the people. The compassion of the Guru strikes at the root of the illusion, which we mistakenly buy into and from which, ultimately, all our suffering comes. We long for union because our individual egos are so many fragments of the great Mother seeking the great Father, the eternal Oneness. First, one identifies the goal externally and try many things to attain it. Along the way, one faces many difficulties because what we seek has to be sought in competition with others. These troubles make us lose interest gradually in the outer stuff of life and eventually we realize that the goal must be within. At this stage, we are coming close to realizing the ultimate truth.

ॐ स्वप्रकाशाय नमः

om svaprakāśāya namaḥ

24. Shining by the light (*Prakāsha*) of the Self (*Sva*).

The Sun represents the self. The Moon shines by the light of the Sun just as the mind sees by virtue of the fact that we exist. *Svaprakāsha* can also mean self-illuminated, in the sense of not illumined by another. In the Yoga Sūtras of Patañjali, it argues that while the mind is not self-illuminated, it arises out of the heart, which, being identified with pure



consciousness, shines as the Self. Therefore, the Moon represents the mind and the heart.

ॐ प्रकाशात्मने नमः

om prakāśātmane namaḥ

25. Whose very soul (*Atman*) is shining (*Prakāsha*) or is light itself.

The soul or essence of the Moon or mind is the pure light of Being. Moon 24 and 25 indicate that someone with a strong and unafflicted Moon in their Vedic astrological chart naturally shines with the light of the Self. It is a characteristic of Divine Incarnations like Shri Rāma and Shri Krishna that they have a strong Moon in the first house of the chart. That means the Moon was rising over the Eastern horizon at the time of birth.

ॐ द्युचराय नमः

om dyucarāya namaḥ

26. Moving (*Chara*) in the heavens.

This also means that the Moon is sometimes seen during the day (*Dyu* - daylight) and that when it moves it shines (*Dyu* - brightness). This also illustrates how the inherently unmoving absolute moves within itself and that movement causes a glow or light. That is how it is both darkness and light at the same time. Its unmoving characteristic is often known first and then it appears to be total darkness. When the absolute's inner dynamism awakes in our awareness, then it shines. First, one knows silence. As one gets used to that silence, one comes to know its inner dynamics. This happens by itself, it just takes some time. This is the same process as described in all the creation stories as in Genesis in the *Bible*, and in the *Manu Smṛiti* in the Vedic literature. In the beginning, there was darkness and void and then there was light.

The Biblical story of the genesis is like the Big Bang theory where the universe appears out of nothing. Physics has shown that the absolute zero of the vacuum of space, which is empty, is full of virtual dynamism so that in certain special circumstances, it glows.

In the process of enlightenment, first the inner silence and its dynamics are known. Then the dynamism 'within' is allowed to stop or 'die'. This is to return to the Pure Being but it is not the same as the

earlier stage. This is the ultimate letting go. Nothing except absolute truth and pure knowing remain without any sense of individuality. It just is.

ॐ देवभोजनाय नमः

om devabhojanāya namaḥ

27. The food (*Bhojana*) of the gods (*Deva*).

The gods are said to owe their immortality to drinking the Soma or nectar. In the ninth Maṇḍala or section of the *Rig Veda* it repeatedly says 'Indu flow for Indra'. Indu is the Soma and is another name for the Moon. Indra is the chief of the gods, and symbolizes the wholeness of our own consciousness. The flow of the Soma is invoked for our nourishment. This name elaborates on the previous one. It is the movement of the immoveable that generates the Soma and that causes the glow. The impact on the body is the creation of Ojas (Sun 43 and 69), so the skin shines. Ojas is basic to the immune system, just as Soma is that which sustains the gods or natural law. It has been called the glue of the universe.

When the immovable is not known, then the physiology ages and even society degrades. When some members of society are living in the bliss of truth, then it sustains the integrity of their environment. This is described in the scriptures and is intuitively understood everywhere. Hence, spiritual communities have always attracted public support in the expectation that they would cultivate this in themselves.

ॐ कलाधराय नमः

om kalādhārāya namaḥ

28. Having (*Dhara*) digits (*Kalā*).

The Moon as it waxes and wanes is said to have digits. As we only see the Moon for part of each 24 hours, each time it appears it is a little less or a little more. These digits are related to the Tithis or lunar days. There are almost 30 days between full Moons, so there are 15 digits or lunar days in each half of the lunar month: the waxing and the waning. Each Tithi has a goddess or divine energy associated with it. The worship of these, called Nityās, is a key part of the elaborate ritualized practice of Tantra in India. That is why the great mantra is said to have 15 syllables (Panchadashi) or 16 (Shodashi) if one counts the junction point between

the two halves, a transcendental point. Though they are related, the mantra one finds commonly written is not the mantra that is given to the initiate. I have observed that it is very important to learn the Shodashi only after one has been practicing the Panchadashi for an extended period of time. The Shodashi mantra is complex and intended for renunciates.

ॐ कालहेतवे नमः

om kālahetave namaḥ

29. The cause (*Hetu*) of time (*Kāla*).

The Vedic calendar is based on the lunar month so in this sense the motion of the Moon defines time. Unless the mind moves, there is no sense or experience of time. When the mind stops, we are simply resting in eternity, pure consciousness. This is Samādhi in which 100 years seems to be not even a moment. It is highly analogous to Einstein's Theory of Relativity. A body moving at the speed of light, like light itself, knows no time and no change.

ॐ कामकृते नमः

om kāmakṛte namaḥ

30. The maker (*Kṛt*) of pleasure (*Kāma*).

*Kāmakṛt* is the creator of desire as well as pleasure. Ordinarily, desire torments us with a sense of needing something. On the other hand, when the silent mind is just starting to move there is a ripple of bliss. It is a wave of the pure consciousness, stirred by the movement of the mind. All real joy arises in the same way, from a movement out of or within silence. Comparatively, the pleasure that arises when we get what we want is so slight and brief to be scarcely worth calling pleasure, even though this pleasure is also provided by the mind.

The Moon stands above the spinal column at a high point of the path of the Goddess Kuṇḍalinī. When She reaches there, then the orb starts to drip nectar. This nourishes the whole body and is indescribably sweet.

ॐ कामदायकाय नमः

om kāmādāyakāya namaḥ

31. The giver (*Dāyaka*) of pleasure.

*Kāma* is pleasure, sensuality, desire, longing and the Moon causes or imparts this. Moon 30 says that she creates desire. This name has the sense of fulfilling it. *Kāma* is also a name for the Cupid.

ॐ मृत्युसंहारकाय नमः

om mṛtyusamhārakāya namaḥ

32. The destroyer (*Samhāraka*) of death (*Mṛtyu*).

If there was any doubt about the meaning of the previous name (31), this makes it clear that the pleasure referred to was the dripping of the Soma or nectar, as this is the cause of the destruction of death. The Soma is said to be the nectar of immortality. It comes with the arising of a state of consciousness that is eternal (Moon 22 and 30).

Maḥārishi Parāshara describes the Moon as ‘love sick’, which is a translation of *Madana*. This can mean lust but primarily it means delighting, exhilarating (literally ‘maddening’) or intoxicating. This is how one feels when the delight of that nectar starts flowing. The flow of the nectar within averts death, the body starts to shine and ageing is delayed.

ॐ अमर्त्याय नमः

om amartyāya namaḥ

33. Immortal.

*Amartya* refers to a state of consciousness that is capable of moving without moving. It is a state that never dies. It is beyond the body, both its subtle and gross forms. This name can be used to support a theory that the mind, or some aspect of it, is carried from life to life. People do remember mental images and information from previous lives. I do, and there is abundant research evidence for that<sup>8</sup>.

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<sup>8</sup> e.g. <https://med.virginia.edu/perceptual-studies/>

ॐ नित्यानुष्ठानदायकाय नमः

om nityānuṣṭhānadāyakāya namaḥ

34. Causing (*Dāyaka*) the regular (*Nitya*) practice of religious rites or austerities (*Anuṣṭhāna*).

Like all these names, this one has an outer and an inner indication. The outer indication is clear. The Moon in the chart shows the propensity for such practice and the course of the Moon defines the religious calendar. All the practices are regulated by the lunar months and sequence of days. One living in a state where there was a continuous flow of inner Soma nourishes the whole of nature. This consciousness is truly *Nitya* or eternal.

In Vedic times, a Soma Yāga or ritual was performed at the beginning of the lunar year and was said to sustain the gods. It is believed that if the regular practice of the Soma Yāga stops, then the climate will go out of balance and disaster will befall mankind. These days, the performance has become very rare, maybe once or twice in a decade. Some experts are still there to do it but it requires considerable funds though the amount is entirely insignificant compared with the cost of even a very small drought. With the rising challenge of climate change, I hope donors will come forward to sponsor these Yāgas.

ॐ क्षपाकराय नमः

om kṣapākarāya namaḥ

35. Fasting.

*Kṣapā* is the night, *Kara* is to create. *Kṣapa* is fasting, abstinence or performing penance. *Akara* suggests abundance. One simple meaning is the creator of the night, while the other is frequent or repeated fasting. Naturally, we fast at night; at least we should for good health. In addition, most fasting is done according to the lunar or the solar-lunar calendar. Ramadan is based on a purely lunar calendar while Lent and fast days in India are based on the solar-lunar calendar, where each month runs from New Moon to New Moon or from Full Moon to Full Moon. In either case, there are 30 lunar days in a month and is equivalent to about 29½ calendar days. For example, many people fast on the Ekadashi. This is the 11<sup>th</sup> Tithi or lunar day.

The inner indication is related to identification. The mind experiences its objects through the senses. In the process, if the

awareness of the pure consciousness or the unmoving element is lost then the mind eats, as it were, its objects and becomes dull. The enlightened experience the world but are not lost in it. This is true fasting or abstinence. It promotes crystal clarity.

ॐ क्षीनपापाय नमः

om kṣīnapāpāya namaḥ

36. Thinning or destroying sinfulness.

This elaborates on the benefits of fasting as just described (Moon 35). When the Moon wanes, the emotional body appears to become increasingly dark. This can make for unhappiness or rather a frustrated willfulness. Gently resting inside that darkness awakens the real light of life. One lets go of the demand that one should feel this or that. This demand is the *Pāpa* or sin.

As the Moon waxes we enjoy the rising energy in everything. As it wanes or becomes increasingly *Kshīna*, letting go and letting be internally dissolves whatever identification or illusion arose in the waxing phase.

ॐ क्षयवृद्धिसमन्विताय नमः

om kṣayavṛddhisamanvitāya namaḥ

37. Waning and waxing.

*Kshaya* means decline and *Vridhhi* means increase. *Samanvita* means possessed of. These follow in a natural sequence. Wherever the Moon appears in the chart, the significations must alternatively increase and decrease. For example, if the Moon is in the eleventh house of gains, then the income can fluctuate. It is well-known to gardeners that one should plant in the waxing phase and weed in the waning phase. The waning phase provides a critical service in the overall progress of life. If one's income decreases then one naturally starts trimming unnecessary areas of expense, helping future prosperity.

ॐ जवातृकाय नमः

om jaivātrkāya namaḥ

### 38. Increasing longevity.

*Jaiva* is that which belongs to the individual soul. *Atr* increases. *Ka* pertains to or causes *Jaivātr*. The principle possession of the individual soul is a certain span of longevity. This is initially given by the parents, primarily the mother indicated by the Moon. Since the Moon rules the natural fourth house, the mother gives  $\frac{1}{4}$ . As the father is seen in the ninth house, he gives  $\frac{1}{9}$ . The sum of these two is  $\frac{13}{36}$ . If we say that the body can live for 100 years, then  $100 \times \frac{13}{36}$  is about 36 years. It is well known that the strength of the body builds up to about 35 and then starts declining. I remember being told this when I was about 30 and the amazement when I experienced the exact truth of it. Up to age 35, one feels so strong that the idea of decline seems impossible.

The Moon's beneficial associations and afflictions in the Vedic chart are seen for judging the longevity as well as the entirety of the individual's experience of life. If a combination in the Vedic chart suggests some outcome and it is not associated with the Moon, then it may never be experienced. This is why the Moon is given primary importance by many astrologers in India.

ॐ शुचये नमः

om śucaye namaḥ

### 39. Innocent and undefiled (*Shuci*). Also a true and faithful friend; the sentiment of love; brilliant and shining; one who has acquitted her duty.

All these are attributes of the Moon. In the Vedic literature it is said that women are very pure because each month their impurities are discharged through the menses. Further, it says that a chaste woman has a special power, that whatever she says will come to pass. Therefore, wise people pay such women great respect. Such a one can bless and also, even unintentionally, curse. The great saint of India, Rāmakrishna Paramahansa once said about his wife, Shri Sharadā Devī, 'If God is angry with you, I can save you, but if she is angry with you, no one can save you.'

ॐ शुभ्राय नमः

om śubhrāya namaḥ

40. Shining. Radiant.

*Shubhra* also means the colour white and white sandalwood, which is an article that can be offered in the worship of the Moon and the Goddess along with white flowers.

ॐ जयिने नमः

om jayine namaḥ

41. Naturally victorious (*Jayin*).

One with a pure mind cannot be defeated; all the forces of nature will protect him even if he will not protect himself. One of my favourite stories is about a monk who was an ardent follower of St Francis. One day he arrived in a village just after a murder had taken place. Seeing a stranger, they seized him and asked him if he was guilty. He said something to the effect of "surely, I am a sinner." So they rushed him to a tree and prepared to hang him.

The monk simply accepted everything as God's will and said nothing. Just as they were about to carry out the punishment, another person arrived in the village who was acquainted with the monk. He immediately stopped them. These sudden swings of fortune had no effect on the mind of the monk. He accepted everything as the will of God.

ॐ जयफलप्रदाय नमः

om jayaphalapradāya namaḥ

42. Giving the fruit (*Phala*) of victory (*Jaya*).

The Moon often indicates politicians. Astrologically, it is the Queen, so it can indicate rulership. This is the fruit of victory in the world as victory is an essential ingredient in acquiring and sustaining leadership. In particular, if a strong Moon rises in the chart of a person seeking higher office, she will be hard to beat. President Barack Obama has an exceptionally strong Moon. It does not rise but it is in the 5<sup>th</sup> house



of power and was fully activated by the Jupiter Moon Dashā at the time of his first Presidential election.

Such victories give temporary results. The real victory is coming into a true relationship with one's mind and emotions.

ॐ सुधामयाय नमः

om sudhāmayāya namaḥ

43. The container of nectar or a nectar-like structure such as a royal palace.

*Sudhāmaya* can also mean a watery place, especially a lake or river. These are two of the Moon's principal indications. It also signifies white or white-washed buildings.

ॐ सुरस्वामिने नमः

om surasvāmine namaḥ

44. The lord (*Svāmin*) of the immortals (*Sura*: the gods or natural laws).

This indicates the important place of the Moon in regulating natural law, such as through the tides and the growth of things, the menstrual cycle and the very real effect of the lunar cycle on everyone.

ॐ भक्तानामिष्टदायकाय नमः

om bhaktānāmiṣṭadāyakāya namaḥ

45. She fulfils (*Dāyaka*) the desires (*Iṣṭa*) of the devotees (*Bhakta*).

Whether the Moon represents the queen, the Goddess or our earthly mother, she has to fulfil our desires if we surrender to her. If we are full of our self-importance, she will give to us but it may be delayed. If we ask the Mother Goddess for something that we cannot acquire with our present body, then we may have to take another birth to be able to receive it, so if we ask intently in a holy place, we may die soon. From Her perspective this is a minor inconvenience. We are so attached to whatever body we have that we find this idea hard to bear. Even flies and mosquitoes try to save themselves. Such is the depth of the survival instinct and the identification with the body.

ॐ भुक्तिदाय नमः

om bhuktidāya namaḥ

46. The giver (*Da*) of enjoyments.

*Bhukti* is not just the objects of pleasure but also the mood of naturally enjoying.

ॐ मुक्तिदाय नमः

om muktidāya namaḥ

47. The giver (*Da*) of liberation (*Mukti*).

Whatever the nature of the desire, She can grant it. One of the names of Lalitā, the playful form of the Goddess, is BhuktiMuktiPradāyinī. This means the giver of Bhukti (enjoyment - literally 'eating') and Mukti (spiritual freedom). Note the order: First the entertainment and then the liberation. Some people think that by acquiring liberation (of which they have only a misconception) they will 'fix' their lives and acquire the enjoyments they crave. However, to achieve Mukti, one must completely let go of all craving. After that, nothing remains that has to be acquired. All the pleasures may present themselves but there is no grasping for them, they just remain as they are.

Tulsīdās was one of India's greatest poet saint. As the story goes, in his youth, Tulsīdās was totally intoxicated with his new wife. He could not get enough of their relationship. After some time she tired of it and made an excuse to go for the night to her parents' house. During his night alone, he became so desperate that he got up and went to that house, crossing a river using a dead body and climbing to her window by the help of a large snake. This is how the story was written to make clear the mind of Tulsīdās. He was so focused on his goal that he paid no heed to the external details of what he was doing. His wife saw his state and, doubtless without any regard for the consequences, she said that if he was as devoted to God as he was to her, he would easily be in the Divine presence. This stopped him in his tracks and he immediately abandoned his householder life and took to meditation. As she had predicted, he became one of India's greatest devotees.

Tulsīdās wrote the story of Shrī Rāma in the vernacular. When he first showed his book to the great pandits of Varanasi, they were aghast. The story had only been available in Sanskrit. There was such opposition

and demands for the book to be burnt that he said "Let God decide". It was decided that the book would be left before Lord Shiva in the temple and if He put his mark on it during the night that would show that it was fit for publication. If not, Tulsīdās was ready to be killed. The pandits agreed. The temple was locked and guarded. In the morning, there was a clear mark of a trident having been pressed into the front of the book. Tulsīdās' *Rāma Charit Mānasa* is one of India's most popular books even today.

ॐ भद्राय नमः

om bhadrāya namaḥ

48. Auspicious and fortunate (*Bhadra*).

The sight of the Moon is always welcome and when astrologers are asked a question they consider the Moon as a marker of good fortune. Motherhood and married women are also considered very auspicious.

ॐ भक्तदारिद्र्यभञ्जनाय नमः

om bhaktadāridryabhāñjanāya namaḥ

49. Dispelling (*Bhañjana*) the poverty (*Dāridrya*) of the devotees (*Bhakta*).

Wealth is associated with the Goddess Lakshmī and people pray to her for wealth. She is normally associated with Venus but Parvatī, who is associated with the Moon, can equally destroy our poverty. The mother is always ready to give to the child. If the Moon is strong and unafflicted in the astrological chart, the person is unlikely to be poor. Of course, there are other factors to consider but a good Moon indicates a strong mind and this is generally sufficient for a person to achieve what they desire.

ॐ सामगानप्रियाय नमः

om sāmāgānapriyāya namaḥ

50. Fond (*Priya*) of the songs (*Gāna*) of the *Sāma* Veda.

The *Sāma Veda* is sung, other Vedas are chanted. The *Sāma* is said to be the actual sounds of nature's functioning as we could experience it. These vibrations were heard by the ancient Rishis (seers).

They are also the sounds of the transformations of consciousness and are sung to facilitate the process of awakening. Therefore, it is natural for the Guru to encourage the chanting of the *Sāma Veda* in the presence of the disciples.

Many of these names can be seen as referring to an enlightened teacher or Guru. If the Moon is associated with Jupiter at birth, one may look for a Guru. Jupiter is at its best in Cancer, the sign of the Moon.

ॐ सर्वरक्षकाय नमः

om sarvarakṣakāya namaḥ

51. Protecting (*Rakṣaka*) everything and everyone (*Sarva*).

This is the role of the Divine. The enlightened protect all those who associate with them be they human or of another species. The mother protects her children and the Moon protects everyone by regulating the growth of plants and the water cycles of nature.

ॐ सार्गरोद्भवाय नमः

om sārgarodbhavāya namaḥ

52. Born (*Udbhava*) of the ocean (*Sargara*).

There is an interesting scientific theory that suggests that the Moon separated from the Earth creating the Pacific Ocean. *Sāgara* is the ocean or sea and it also indicates the numbers four and seven. The Moon rules over the fourth sign, Cancer, a water sign and it could be said that the heart gets fulfilled in marriage seen in the seventh house. This is because the seventh is the fourth from the fourth house. Certainly, marriage or partnership is the basis of motherhood and is the most essential aspect of human existence.

The mind arises out of the ocean of consciousness and this was illustrated in the wonderful story of the Samudra Manthana or the churning of the ocean. In this story, the gods and the demons cooperated in churning the ocean of milk (consciousness) to obtain the nectar of immortality (Soma). Many things arose but one was Chandra, the Moon, which was given as an adornment to Lord Shiva. Later the Amrita or Soma arose. This story makes a distinction between Chandra and Soma.

Soma emerges from the internal disc of Chandra when the consciousness reaches a sufficient level. To enliven this, Chandra is worshipped as Soma.

ॐ भयान्तकृते नमः

om bhayāntakṛte namaḥ

53. Bringing (*Kṛt*) an end (*Anta*) to fear (*Bhaya*).

Fearfulness goes with a mind and emotions ungrounded in the steadiness of truth or the inner calm. A good ruler also removes fear from the followers or subjects. Fear tends to arise from instability. As the Moon waxes and wanes, these mantras help us find the stable place within this continuous change.

Fear and faith are mutually incompatible. Fear rises up and tries to drive out faith. Faith, being essentially pure, does not fight with fear but if we hold onto faith, she will not allow fear to take over. Suppose one is faced with a ghost or any type of terrifying situation. If one gives way to fear, one can even die of heart failure. If one says, "I trust in God, if He wishes, I will not be harmed. Whatever He wishes I accept", then fear has no hold and one's faith will be rewarded.

Often problems arise in human relationships because of a lack of faith. If one has seen that one's partner is to be trusted, then, when one is gripped with fear or anxiety, one should give him or her one's trust consistently. Forgetting this has been the cause of countless disasters. Fear pushes one towards panic and that is when one can make serious mistakes. The answer is to find a way to relax or put one's faith in someone who is calm and known to be competent. Most people find this difficult because fear is so compelling. It may help to practice facing one's predominant source of fear in a very safe place so we can stay calm. This is like the people who are afraid of spiders who attend a course to overcome the fear. Within a few days, they are calmly handling poisonous spiders. A trusted person has taken them through a process of gradually overcoming the fear.

ॐ भक्तिगम्याय नमः

om bhaktigamyāya namaḥ

54. Attainable (*Gamyā*) through devotion (*Bhakti*).

How is fearlessness obtained? Steadiness arises out of devotion which is the purest expression of the heart. Faith is a critical part of devotion. The Moon represents the heart and thus devotion itself.

ॐ भवबन्धविमोचकाय नमः

om bhavabandhavimocakāya namaḥ

55. Freeing (*Vimochaka*) us from emotional bonds.

*Bhavabandha* is the attachment to worldliness, to the idea that 'I am me and all this is mine'. Truth is like the knowing of an actor in a play. He is absorbed in it and yet aware that it is just a part that will soon be over. The idea that nothing exists beyond the human life is like the actor forgetting that he or she has a life outside of the play. Then he is trapped in the brief existence of that play – just an hour or two to live and experience. When I worked in the theatre, sometimes I felt like that because I enjoyed the performances so much. I can remember the pain that came with the briefness.

Thoughts and feelings only know their little scope and their desperate impermanence. No wonder we suffer when we identify with them, when we take them as our life. This name arises here since thoughts and feelings are indicated by the Moon and every ill contains its own medicine.

ॐ जगत्प्रकाशकिरणाय नमः

om jagatprakāśakiraṇāya namaḥ

56. The splendorous (*Prakāśa*) rays of light (*Kiraṇa*) of the world (*Jagat*).

If there is no mind, there is no world. The Moon indicates the mind and its light gives us the experience of the world. It also shows us what is true when we relax our grip and gently let go of all our issues and agendas. At night, it is the Moon that gives us light both outside and inside. In deep sleep, the mind gives dreams and revelations.

Our mother and the Mother are the light of our world.

ॐ जगदानन्दकारणाय नमः

om jagadānandakāraṇāya namaḥ

57. The cause (*Kāraṇa*) of the joy (*Ananda*) of the world (*Jagad*). The one who gives rise to the bliss of all beings.

As the Moon waxes, all beings feel more alive. Even the plants grow more. Mother and motherhood are the greatest source of joy. Any obstacles to this joy are seen as afflictions to the Moon in the Vedic chart. Vedic Astrology believes that life can be improved through various remedies.

ॐ निःसपत्नाय नमः

om niḥsapatnāya namaḥ

58. He has no (*Niḥ*) rival or enemy (*Sapatna*).

A mother's heart only knows how to give so she has no sense of enmity toward others. The Moon alone, amongst the nine planets of astrology, sees no one as an enemy. Others, out of selfishness, may see her as an enemy. It is natural that the Moon indicates a ruler who cares like a mother.

The two female planets are very different in this regard. The Moon sees no enemies and is entirely unselfish. Venus can be selfish and may see someone who does not cooperate as an opponent. That is why Venus can seek retribution. On the other hand, Venus is by nature very friendly. Venus wants to have fun with you while the Moon asks if you have eaten.

ॐ निराहाराय नमः

om nirāhārāya namaḥ

59. Not eating (*Nir Ahāra*).

This name can refer to fasting like Moon 35 or it indicates a condition that requires no food to sustain it. This has the same meaning along with the inner indication of a state devoid of the idea of 'me' and 'mine'. Normally, the mind 'eats' the objects revealed by the senses but there is a condition where they are seen but no identification occurs. This may seem to make no sense unless one has experienced it.

There are many examples in nature of animal mothers who fast for long periods usually for the sake of protecting their offspring. Examples are octopuses and whales. There are examples, both in the West and the East, of saintly people who have no need to eat such as Alexandrina Maria da Costa and Prahlad Jani (see Sun 52) both of whom were tested by expert doctors.

ॐ निर्विकाराय नमः

om nirvikārāya namaḥ

60. Unperturbed (*Nir Vikāra*).

The Moon is associated with being emotional and thus often perturbed. This mantra may help bring more balance. Nirvikāra also means free from modification or change, including changing the mind or purpose, and free from sickness or agitation. It indicates a state of consciousness, like the image of Shiva, where the Moon or mind has become an ornament.

ॐ निरामयाय नमः

om nirāmayāya namaḥ

61. Without defect, unpolluted (*Nir Amaya*).

The Moon is Sāttvic or pure by nature and likes its environment to be in such a condition. This may be one reason why Cancer and Leo sometimes have a problem with marriage. These signs face signs of Saturn who is not usually Sāttvic. It helps if Saturn is in a Sāttvic sign (ruled by the Sun, Moon or Jupiter) or associated with a Sāttvic planet like Jupiter.

ॐ भूच्छायाऽच्छादिताय नमः

om bhūcchāyā'cchādītāya namaḥ

62. Hidden (*Acchādita*) by the shadow of the Earth (*Bhū Chhāya*).

This name shows how well the ancients knew the nature of a lunar eclipse. It also tells us how the shadow of matter hides the light of the soul, which reflects through the mind or heart. It is not the objects



that hide the light but their shadow, which is the belief that 'I am me, this is mine'. This belief is perfectly natural if the Self is not known. Merely trying to believe otherwise achieves nothing. If the Self is known, then the understanding changes by itself. One sees the Self to be all-pervading.

ॐ भव्याय नमः

om bhavyāya namaḥ

63. Auspicious (*Bhavya*), calm, tranquil, fit or worthy, fortunate, happy, handsome or beautiful.

The Moon and Jupiter are the cause of beauty according to Mahārishi Jaimini.

ॐ भुवनप्रतिपालकाय नमः

om bhuvanapratipālākāya namaḥ

64. Protecting (*Pratipālaka*) mankind and the earth (*Bhuvana*).

Wise rulers, environmentalists and sages could all be indicated here as well as the true mother and father in all of us. The 64<sup>th</sup> name is special because it is 4 x 4 x 4 and 4 is the number of the sign Cancer, which is ruled by the Moon. The fourth house is the place we feel in our heart and where we enjoy our relatives and home. The 4<sup>th</sup> from the 4<sup>th</sup> is the place of our partner who enchants our heart. The 4<sup>th</sup> from the 4<sup>th</sup> from the 4<sup>th</sup> is the tenth house of career and status where we take action so we can support our spouse, our home and our society and keep it free from poverty and other sufferings.

A Navāmsa is a 108<sup>th</sup> part of the zodiac. The 64<sup>th</sup> Navāmsa from the Moon is considered dangerous as it falls in the centre of the eighth sign from the Moon, which shows mortality. This mantra can act as an antidote to this danger.

ॐ सकलार्तिहराय नमः

om sakalārtiharāya namaḥ

65. Destroying (*Hara*) all (*Sakala*) miseries (*Arti*).

This is the role of the mother and the capacity of a strong mind. When a strong Moon rises in the Ascendant in the Vedic chart, then the person usually tries to relieve the suffering of others. The classic chart examples are Shrī Rāma and Shrī Krishna.

ॐ सौम्यजनकाय नमः

om saumyajanakāya namaḥ

66. A gentle person (*Janaka*).

*Saumya* is peaceful, mild and gentle. This is the ideal of femininity. Naturally, every man and woman has something of both the masculine and the feminine in them. Those areas of the Vedic chart that are touched by the Moon show more of the gentle caring feminine qualities. In English we speak of a 'gentleman' or 'gentlewoman' indicating a kindly person of good manners.

ॐ साधुवन्दिताय नमः

om sādhuvanditāya namaḥ

67. Worshipped (*Vandita*) or praised by the wise (*Sādhu*).

Anyone with a pure mind attracts the plaudits of wise people. The wise naturally respect the feminine. If it is part of their religion, they often worship the Mother Goddess. What is more precious than the mother principle?

ॐ सर्वागमज्ञाय नमः

om sarvāgamaññāya namaḥ

68. Knowing (*Jñā*) all (*Sarva*) the sacred texts (*Agama*) or all kinds of knowledge.

A pure mind is capable of vast learning. It can give an exceptional or photographic memory.

ॐ सर्वज्ञाय नमः

om sarvajñāya namaḥ

69. All knowing (*Sarvajña*).

All knowingness is not a result of study. It is a natural state that arises when the mind becomes purified and the awareness fathoms deep silence. Close to absolute awareness is a state in which anything can be known but those pieces of knowledge are trivial compared to the dignity of the all-knowingness. Purity of mind is not achieved just by diet and fasting even though this may help. One's Rājasic and Tāmasic tendencies have to be worn away. Tamas is dullness and activity helps. Rajas is constant mental activity that can be calmed by a purer diet, meditation and other spiritual practices. Patience and persistence are key.

ॐ सनकादिमुनिस्तुत्याय नमः

om sanakādimunistutyāya namaḥ

70. Praised (*Stutya*) by the foremost amongst the wise.

*Sanaka* and his three brothers (indicated by *Adi*) were the first humans. These *Munis* are considered immortal. They were born free of any craving and pass their days in meditation. This name suggests a condition of the mind that is totally at rest.

Sanaka and his brothers are the Devatās associated with the Chaturamsha or D4 divisional chart in Vedic Astrology. From this, affairs such as happiness and property are determined, which are also known from the fourth house in the chart. The divisional charts are subcharts of the Vedic chart that come from the division of a sign into a number of parts. These charts focus on a particular issue based on the division and the method of construction. To make the D4 chart, each sign is divided into four.

The Moon rules over the fourth sign and is thus naturally associated with the fourth house and the D4. Hence, the special connection with these Munis is mentioned here. This emphasizes that, in order to get the benefits of the D4, one needs a pure mind. It is a pure mind that attracts the support of the Devatās of the D4. The D4 helps us see intelligence, Buddhi, purity, Shuddhi, increase, Vridhhi, and perfection, Siddhi. These are the qualities associated with the four angles or Kendras of a chart and elaborated in the D4 sub-chart. Nothing is achieved without these four 'Dhis'.

ॐ सितच्छत्रध्वजोपेताय नमः

om sitacchatradhvajopetāya namaḥ

71. Having (*Upeta*) a white umbrella (*Sita Chhatra*) as his sign (*Dhvaja*).

Traditionally in India, due to the strength of the Sun, royalty and high dignitaries had umbrellas to protect them. They are a mark of high station. The Moon has a white one indicative of purity or Sattva.

ॐ सिताङ्गाय नमः

om sitāṅgāya namaḥ

72. Having white limbs or body (*Aṅga*).

White (*Sita*) means both pale and pure.

ॐ सितभूषणाय नमः

om sitabhūṣaṇāya namaḥ

73. With white (*Sita*) ornaments (*Bhūṣaṇa*).

White cloth, flowers and ornaments are used in the worship of the Moon.

ॐ श्वेतपात्याम्बरधराय नमः

om śvetamālyāambaradharāya namaḥ

74. Wearing (*Dhara*) a white garland (*Shveta Mālya*) and white clothes (*Ambara*).

ॐ श्वेतगन्धानुलेपनाय नमः

om śvetagandhānulepanāya namaḥ

75. Anointed (*Anulepana*) with white sandalwood paste (*Shveta Gandha*).

This name indicates an odour of absolute purity, which is essentially odourless.

ॐ दशाश्वरथसंरूढाय नमः

om daśāśvarathasaṁrūdhāya namaḥ

76. Riding (*Samrūḍha*) a chariot (*Ratha*) with ten horses (*Dasha Ashva*).

The mind functions through the ten Indriyas - the five organs of action and the five senses. The five organs of action are the legs, the arms, the mouth, the anus and the reproductive organs. The five senses are the organs of hearing, feeling, seeing, tasting and smelling.

ॐ दण्डपाणये नमः

om daṇḍapāṇaye namaḥ

77. Holding (*Pāṇi*) a staff (*Daṇḍa*) indicating the power of rulership.

Kings take up the Daṇḍa when they have to punish or as a symbol of their earthly power like a sceptre. The staff also indicates the spinal column and hence the awakened Kuṇḍalinī. Swāmis carry a staff to indicate their awakened state or as a reminder for them of what they are to attain if they are yet not fully realized.

ॐ धनुर्धरये नमः

om dhanurdharaye namaḥ

78. Holding (*Dhara*) a bow (*Dhanu*).

The Grahas or planets are depicted carrying various objects, mostly weapons. Each is a symbol. The Moon's sign Cancer starts with Punarvasu; it is the first Nakshatra or constellation in the sign of Cancer. It has a bow as one of its symbols. The next Nakshatra in Cancer is Pushya which has an arrow. Together they can hit the target. A bow represents potential. A quiet mind is like a fully drawn bow.

ॐ कुन्दपुष्पोज्ज्वलाकाराय नमः

om kundapuṣpojjvalākārāya namaḥ

79. Whose form (*Akāra*) is shining (*Ujjvala*) with Jasmine (*Kunda*) flowers (*Puṣpa*) or it shines like them.

This is the preferred type of flower for the worship of the Moon. Naturally they are white and release their auspicious and romantic fragrance at night.

ॐ नयनाब्जसमुद्भवाय नमः

om nayanābjasamudbhavāya namaḥ

80. Born (*Samudbhava*) of the lotus eyed (*Nayanābja*).

The source of the mind is said to be the lotus-eyed One, which indicates the divinity or the ever awakened consciousness. Even in the unawakened, the mind is there but there is no awareness of the source of the mind. When its source is realized, then the divinity from which it springs comes to be known.

Those with a strong Moon associated with the first or second houses in the Vedic chart may have beautiful eyes.

ॐ आत्रेयगोत्रजाय नमः

om ātrethagotrajāya namaḥ

81. Belonging to the family lineage (*Gotra*) of Sage *Atri*.

Atri is especially associated with medicine. As Mercury was born of the Moon, he is also of this family or *Gotra*. Thus the Moon and Mercury indicate physicians. Almost everyone of Indian origin knows their Gotra or lineage. Each Gotra is named after a seer who is said to be the progenitor of that lineage. If one does not know your Gotra, then there is a method to choose it from the chart. For this and other uses, each of the planets has a Gotra.

ॐ अत्यन्तविनयाय नमः

om atyantavinayāya namaḥ

82. Extremely polite.

*Vinaya* is decorum, courtesy, good manners, reverence, modesty, humility and sense of propriety. *Atyanta* means the ultimate development or extent of these qualities. A strong and unafflicted Moon or a chart ruled by a good Moon (Cancer rising) or having the Moon in the first house (personality) or tenth house (public persona) or as the AtmaKāraka (significator of the Self, see Sun 12) can be like this. These qualities are expected of people in very high positions in society and the Moon represents such people.

ॐ प्रियदायकाय नमः

om priyadāyakāya namaḥ

83. Beloved (*Priya*). Giving (*Dāyaka*) the feeling of fondness.

The Moon is the mother. Except where the Moon has some great affliction, she is the dearest one for us. Further, lunar influence makes one feel fondness or attachment for those things associated with the position of the Moon in the Vedic chart. Those with the Moon in the first house, the place representing the self, can give and receive great love. This is the case for the great Avatāras, Shrī Rāma and Shrī Krishna.

ॐ करुणारससम्पूणाय नमः

om karuṇārasasampūrṇāya namaḥ

84. Overflowing (*Sampūrṇa*) with the essence or milk of compassion (*Karuṇā Rasa*).

The expression 'the milk of compassion' comes from the love embodied in breastfeeding. The connection with the Moon as mother is very clear. Lunar people are very sensitive and capable of deep love and kindness. They want to save all beings which is the natural tendency of motherhood.

ॐ कर्कटप्रभवे नमः

om karkaṭaprabhave namaḥ

85. The ruler (*Prabhu*) of the sign of Cancer, the crab (*Karkaṭa*).

This sign has the Bhava or mood of the Moon. There is a type of crab that has the greatest power of grip per unit area in the natural kingdom. It is simple to equate this to the human mind. Counting from zero degrees Aries, this name (i.e. the 85<sup>th</sup> Navāmsa) falls near the middle of Capricorn, the tenth sign, where the mind pursues its status and power. Capricorn is literally opposite to Cancer.

ॐ अव्ययाय नमः

om avyayāya namaḥ

86. Imperishable (*Avyaya*).

Even though the Moon waxes and wanes, motherhood and all the Moon represents will always be there. The Moon sheds the nectar that brings immortality of consciousness and extends the life of the body.

ॐ चतुरश्रासनारूढाय नमः

om caturaśrāsanārūdhāya namaḥ

87. Stationed (*Arūḍha*) on a four-cornered seat (*Caturaśra Asana*).

A square or rectangle can be used to indicate the Moon in Chakras drawn for Pūja or worship. It emphasizes the connection with the number four. Cancer is the fourth sign and the fourth house represents mother and has the Moon for its Kāraka or significator.

*Chaturashra* also indicates the fourth and eighth houses in the chart. These are the places of refuge. For protection, one has to strengthen the fourth and keep the eighth as clean as possible because it is the place of our own faults, including all the accumulation of sins of the past. Astrology is especially associated with the eighth house and that is why some people are frightened of astrology.

The eighth house purpose of astrology is to see the punishment coming and to understand what voluntary payment can be made before the demand arrives. Priests are seen in the ninth house and they can fall



due to the eighth because it is the twelfth from the ninth and therefore the place of loss for them. This may be why some religious leaders frown on astrology, while often consulting astrologers in private.

ॐ चतुराय नमः

om caturāya namaḥ

88. Charming, clever and ingenious (*Chatura*).

Chatura is also swift, like the Moon relative to the other celestial objects. The mind also moves quickly. *Chatur* is the number four. The Moon rules the fourth sign. It is the first of the Moksha or liberation signs. In the Yogic literature, the fourth indicates the state of consciousness beyond waking, dreaming and sleeping. It is beyond change (Moon 86). The mind is not active in that state but it is known as consciousness persists.

ॐ दिव्यवाहनाय नमः

om divyavāhanāya namaḥ

89. Having a divine (*Divya*) vehicle (*Vāhana*).

The pure mind rides on pure Being, which is pure divinity.

ॐ विवस्वन्मण्डलज्ञेयवासाय नमः

om vivasvanmaṇḍalājñeyavāsāya namaḥ

90. Hiding the Sun's orb (*Vivasvan Maṇḍala*).

Moon 62 describes the lunar eclipse. This name explains the solar eclipse. Literally, it says that the Sun's orb becomes unknowable (*Ajñeya*) due to the position (*Vāsa*) of the Moon. This also explains how the Self is hidden by the mind. Seeing only the products of the mind, thoughts and feelings, we miss the One who is the witness of them all. The great sage, Ramana Mahārishi, advised self-enquiry. This can start with the question "Who am I?" or "Where does this 'I' come from?" Here 'I' is the sense of individuality that associates with our mental experiences. With constant attention to this sense of the 'I', it eventually subsides, leading to Self-realization.

ॐ वसुसमृद्धिदाय नमः

om vasusamṛddhidāya namaḥ

91. Giving (*Da*) abundant and increasing (*Samṛdhi*) wealth (*Vasu*).

A strong Moon can make you part of the elite. Alternatively, it can make you truly wise if the Moon's combinations in the Vedic chart are favourable for this. The elite have access to material wealth; the wise have more internal resources.

ॐ महेश्वरप्रियाय नमः

om maheśvarapriyāya namaḥ

92. Beloved (*Priya*) of Lord Shiva, the great Lord (*Maheshvara*).

The spouse of Shiva is Parvatī and She has many names and forms. The Moon with Saturn, Rāhu or Ketu indicates the names Kālī, Durgā or Chandikā. She is pure Mother but her nature is to destroy the ignorance. Therefore, She may appear terrific. In whatever form or mood, She is most beloved of Shiva.

If a person's chosen deity is shown by the Moon, there will be a preference for the feminine, the Divine Mother, in whatever way She is seen in the person's religion. For the Hindu, this can mean a form of the Goddess associated with Lord Vishnu or Lord Shiva. This name refers to the Moon as the wife of Shiva. If the Moon is associated with Mercury, which indicates Vishnu, then the Goddess can be Lakshmī. Mercury can also indicate Tripurā or Saraswatī.

ॐ दान्ताय नमः

om dāntāya namaḥ

93. The giver or the mild one.

*Dānta* can indicate one who is restrained or has their senses under control. Such people are mild in manner and generous in spirit. The Moon represents donors as well as the liberal minded. Caring for others and the environment is natural and without this society tends towards collapse. That is why the Moon represents society.

I once was living with a German friend. Both of us were close friends with our neighbor, Jane. My friend was a very sweet person but he had some issues relating to the Second World War. One day he made a remark that was rather anti-Semitic. I said, "Do you mean Jane?" She was Jewish. He understood and I never heard any such remarks from him again. Friendship binds communities together and splitting into groups weakens them. People are naturally friendly but religious and political leaders often see that exaggerating differences and thereby splitting communities boosts their personal power. So it happens again and again.

The astrological chart presents archetypes in Cancer and Capricorn that embody these perpetual problems. Capricorn is the sign of big business and the search for power in general. Capricorn has a great capacity for good and large companies support vast numbers of people. It all depends on the balance between collecting and sharing. An economy works if the resources are fully recycled. The present huge economic strains that are threatening our world appear to result from the failure to recycle. Resources are flowing from the many at the bottom of the pyramid and collecting at the top, with insufficient being distributed in wages, benefits and social programs.

The world's wealthiest man had the great inspiration to encourage the billionaires of the world to recycle their wealth and he deserves great credit for this. One notes, however, that his personal wealth keeps increasing. No doubt it is not for any lack of good intention, rather it is very hard for a person to spend such mountains of money. In the USA and elsewhere, there is constant pressure on the government to reduce taxes for the wealthy. As a result, they tend to go down. This exacerbates the problems that threaten the social structure and thus the welfare of the wealthy. It would be much better if the wealthy choose to pay more and used their lobbying power to see that it was spent efficiently on such things as infrastructure, education and health care that directly benefit everybody. This would boost the economy making it most unlikely that the extra taxes they pay would actually reduce their own abundance. In other words, social responsibility has benefits in every direction.

ॐ मेरुगोत्रप्रदक्षिणाय नमः

om merugotrpradakṣiṇāya namaḥ

94. Circumambulating Mount *Meru*.

This name contains the idea that the Moon is never retrograde as *Pradakshina* means keeping that which you are circulating always to one's right. *Meru* is the mythical mountain at the North pole. *Gotra* can mean the earth so this name means the Moon is orbiting the earth. It also suggests that the movement of the Moon is naturally sacred as *Pradakshina* is a motion made out of giving respect or devotion. *Meru* is associated Tantrically with the spine. The earth indicates the *Mūlādhāra Chakra* at the base of the spine so the name indicates the direction that the energy circulates there. Consciousness rotating in that place can help to awaken the power of the Goddess.

ॐ ग्रहमण्डलमध्यस्थाय नमः

om grahamanḍalamadhyasthāya namaḥ

95. Standing (*Stha*) in the middle (*Madhya*) of the *Maṇḍala* of the *Grahas*.

A *Maṇḍala* is a sacred diagram. In the diagram in which all the nine planets are placed, the Moon should be in the middle. In fact, she is normally placed in the top right. Therefore, the *Maṇḍala* indicated here is another one where the luminaries are in the centre and are surrounded by the other *Grahas*. This is the reality of life because the sense of self, the Sun, and the mind, the Moon, are at the centre of our experience surrounded by the other parts of life indicated by the other planets. Similarly, the mother with the father is at the centre of the family.

ॐ ग्रसितार्काय नमः

om grasitārkāya namaḥ

96. Absorbing (*Grasi*) logic or desire (*Tārka*).

The mind enables and sustains both reason and desire. *Tārka* is both along with philosophy and speculation, doubt and logic.

ॐ ग्रहाधिपाय नमः

om grahādhīpāya namaḥ

97. Foremost (*Adhipa*) amongst the planets (*Graha*)

The Moon indicates rulers such as kings or queens. The Moon also plays a pivotal role in the study of the Vedic chart because it shows our experience of the world.

ॐ द्विजराजाय नमः

om dvijarājāya namaḥ

98. Like a king (*Rāja*) amongst the twice-born.

*Dvija* usually refers to the learned or priestly people but it can also mean the warrior and business classes. In any establishment class, the Moon can indicate a leading person.

ॐ द्युतिलकाय नमः

om dyutilakāya namaḥ

99. Having a majestic (*Dyuti*) forehead (*Laka*).

This can be a mark of those with a strong Moon in the first house. It also means lustrous, perhaps indicating that the inner vision is awake.

ॐ द्विभुजाय नमः

om dvibhujāya namaḥ

100. Two armed (*Dwi Bhuja*).

The Grahas are depicted with two or four arms. Here it is said that the Moon has two arms but sometime he is portrayed as four-armed. Traditionally, one hand gives boons while another grants freedom from fear. If there are only two arms, then there is no hand to carry weapons. Thus, the two-armed form is very benign.

ॐ द्विजपूजिताय नमः

om dvijapūjitāya namaḥ

101. Worshipped (*Pūjita*) by the twice-born.

The *Dwija* are said to be twice-born because they are reborn through initiation into the Vedic studies. This is not just starting school; rather it implies an inner awakening. The study of the Vedas provides the understanding of the unfolding experiences within consciousness. In the modern context, *Dwija* refers to every sincere seeker. We honour the Moon by respecting the divine creative principle, by respecting every part of its creation to the best of our ability and by seeking to have a clean and pure heart and mind.

ॐ औदुम्बरनगावासाय नमः

om audumbaranagāvāsāya namaḥ

102. Living on mountains covered in *Audumbara* trees.

*Nagāvāsa* can mean living in a tree or on a mountain. The Audumbara trees are found on mountains in South India and often in the areas of sacred places like temples. The Moon is the Goddess and her temples are generally found at the top of hills and mountains. Even where there is a Devī temple in a valley, there is likely a sister or root temple at the top of a neighbouring hill. Nearby, you often find an Audumbara tree. When visiting Italy, I noticed that many larger hills had shrines to the Mother near the top. This name gives us a clue to this special connection with mountains or the sacredness of this particular tree.

ॐ उदाराय नमः

om udārāya namaḥ

103. Generous. Also noble, illustrious, honest, sincere, upright (*Udāra*).

ॐ रोहिणीपतये नमः

om rohiṇīpataye namaḥ

104. The ruler (*Patī*) of *Rohini* Nakshatra.

Rohini is ruled over by the divine progenitor Prajāpati and as such represents great fertility. It is the first Nakshatra after the Moon reaches its zenith of purity, its exaltation point, at three degrees of Taurus. At that point, the mind, free of confusion, can start to function

and do its best creative work. This occurs in the Nakshatra Krittikā. Krittikā and the previous Nakshatra Bharanī are best suited for inner contemplation to prepare the purity of mind. Once it is achieved, then all creativity can arise. (See also Moon 20.)

ॐ नित्योदयाय नमः

om nityodayāya namaḥ

105. Giving endless results (*Nitya Udaya*). Ever prospering. Eternally rising.

Proper worship as touched on above (Moon 101) has more than a momentary result. A quieter, gentler state of awareness is endlessly giving its sweetness. In the Vedic chart, a strong, well placed and associated Moon can indicate ongoing prosperity.

ॐ मुनिस्तुत्याय नमः

om munistutyāya namaḥ

106. Worshipped (*Stutya*) by the wise.

The word *Muni* suggests one who has a profound inner quietness free of the notions of 'I', 'me' and 'mine'.

ॐ नित्यानन्दफलप्रदाय नमः

om nityānandaphalapradāya namaḥ

107. Giving (*Prada*) the fruit (*Phala*) of eternal bliss (*Nitya Ananda*).

The Sun gives eternal bliss (Sun 108). The Moon gives its fruit.

ॐ सकलाह्लादनकराय नमः

om sakalāhlādanakarāya namaḥ

108. Causing (*Kara*) complete happiness (*Sakala Ahlādana*). Entirely lovely.

This name secretly suggests the rare Tantric mantras of the Shrī Vidyā. The Shrī Vidyā is a very high form of the worship of the Goddess. It is intimately associated with the lunar days. There is an important associated text (the *Trishatī*) of 300 names of the Divine Mother, 20 for each of the tithis or lunar days of each fortnight. Each of the 20 starts with a letter of the mantra.

*Sakala* is part of the mantra and also indicates the full Moon which is the time when the Moon is having all its digits (Moon 28). This is associated with the putative sixteenth syllable of the Shrī Vidyā mantra. The sixteenth is the indicator of the absolute aspect, that which is beyond the activity of the mind, beyond the rising and falling. This state is celebrated in almost all these names of the Moon.

As in all the sets of names, the 108<sup>th</sup> mantra of the Moon has a special glory. The 108<sup>th</sup> is connected to the last of the 108 Navāmsas in the zodiac and naturally represents a completeness of knowledge and realization.

ॐ पलाशेध्मप्रियाय नमः

om palāśedhmapriyāya namaḥ

109. Fond of twigs of the *Palasha* plant.

The twigs are used as fuel in the fire offerings to the Moon. This 109<sup>th</sup> mantra may be a later addition to specify the fuel. In the mantra lists, only the Moon and Rāhu have 109 and the last mantra of both falls far short of the glory of the 108<sup>th</sup>.

ॐ तत् सत्

Om tat sat





**Mars, Mangala**

## MARS, MANGALA

ॐ महीसुताय नमः

om mahīsutāya namaḥ

1. Salutations to the son of the earth.

This first name brings forth the intimate connection of Mars with *Mahī*, the earth and the earth element. Mars, the indicator of the Shakti or vital force, is said to be born (*Suta*) of the earth. This clearly points to the base Chakra, which is the place of the earth element in the body. From here the Kuṇḍalinī energy rises when she awakens. Mars is exalted in the cardinal earth sign, Capricorn.

ॐ महाभागाय नमः

om mahābhāgāya namaḥ

2. The most fortunate one.

*Mahā* is a prefix meaning great. Mars has many names starting with Mahā. One whose Shakti has awakened is possessed of Bhaga or majesty. Derived from Bhaga, *Bhāga* indicates inheritance, in the sense of the one who has received great fortune. Mars indicates those with much vitality, such as kings and warriors, who often possess great wealth and power. In ancient times, these people were often addressed as *Mahābhāga*.

ॐ मङ्गलाय नमः

om maṅgalāya namaḥ

3. The auspicious (*Maṅgala*) one.

Mars is the ruler of the fire element, Agni. The balanced fire quality in a person, which Ayurveda calls Pitta, is compassionate and auspicious. Agni can accomplish whatever needs to be done.

The *Bhagavad Gītā* (2.63) explains how anger disturbs the clarity of the intellect and this leads to disturbance of the vital force, the Prāṇa. A breakdown in the Prāṇa ruins health and, if complete, is fatal. Later, it says, 'know anger and desire to be the enemies here on Earth' (3.37). If we are prone to anger, it can help to take up some practice along with proper diet and environment that will help us keep our cool. Swimming and walking by water are two examples of how engaging with the environment can help. Avoiding sour and spicy foods can help calm Pitta though fresh plain yoghurt is good for balancing Mars, which rules bitterness. This and other mantras in this chapter may also help.

ॐ मङ्गलप्रदाय नमः

om maṅgalapradāya namaḥ

4. The giver (*Prada*) of auspiciousness.

Not only is he auspicious but he is the bestower of auspiciousness on those he favours. This is the way of royalty. *Maṅgala* is also happiness, welfare and bliss. All these things are associated with feeling strong. A strong Mars in the Vedic chart makes a person full of energy and the urge to be active. If the energy rises through the Chakras, well-being turns into bliss.

Maṅgala also has the meaning of faithfulness. Married Indian women wear a necklace called a Maṅgala Sūtra or thread. Faithfulness is the *sine qua non* for real vitality and bliss in life. To achieve any high goal we have to find the right path and the right guide. Through faithfulness to these, we will surely succeed. On the other hand, the negative side of Mars can show disrespect to the teacher, which is indicated by Jupiter. Where Mars is exalted in Capricorn, Jupiter is debilitated. However, when Mars and Jupiter work together, great wealth and higher things are achieved. This is like the leader who follows the advice of the trusted counsellor. It is wise to always encourage the auspicious and faithful side of Mars as hailed in this and Mars 3.

ॐ महावीराय नमः

om mahāvīrāya namaḥ

### 5. Possessed of great (*Mahā*) vitality, power (*Vīra*).

Virility comes from the same root as *Vīra*. Top athletes and all heroes are powered by Mars. Mars has to be influential in the charts of leaders as well. Aries, the primary sign of Mars, is said to be the royal sign as it represents the head. The other royal sign is Leo. Thus Mars and the Sun define the executive. If they are strong in the Vedic chart, one tends to gravitate towards positions of power.

ॐ महाशूराय नमः

om mahāśūrāya namaḥ

### 6. The great (*Mahā*) hero (*Shūra*). One who is most brave and valiant.

Mars represents the warrior and also the sages. Mars can be portrayed as strength in a male or female archetype. Mars holds the Shakti, which is the vital force in everyone. Awakening requires Shakti. Both male and female saints have a strong or prominent Mars in their charts.

The Tantra teaches that spiritual progress comes from allowing the vital energy to get finer and finer. This stops when one seeks pleasure from it. Mars thus gets associated with celibacy but this has to do with any kind of energy projection. For example, speaking out loud compared with experiencing finer and finer stages of thinking in meditation. Many are attracted to the teachings of the Tantra but one has to be a hero as there appears to be a great sacrifice involved. This is the path of the inner warrior. It takes a hero within to surrender unconditionally.

The path of the outer warrior is well known. Great heroes show passion in their competitions. Those who risk their lives to protect us are rightly honoured.

ॐ महाबलपराक्रमाय नमः

om mahābalaparākramāya namaḥ

### 7. One possessed of a great (*Mahā*) power (*Bala*) of courage (*Parākrama*). One attacking or endeavouring with great strength.

The warrior on the outside and the resolute in truth on the inside both exemplify the grace of Mars. In the Vedic chart, Mars signifies the third house and this makes it the place of *Parākrama*, which means

courage and enterprise. What you choose to initiate, the energy you put into it and the fortitude with which you follow it through is all seen in this house. Without Mars, how can anything be accomplished materially or spiritually?

If Mars predominates in the chart, one is naturally competitive. Being an athlete, police officer, soldier, politician or a lawyer is a proper application of this. However, in some cases there may be a tendency to go from one fight to another especially if Mars is in the 'karma' or action house, the tenth. For some professions like boxers and lawyers, this is a part of the life they have chosen. For others, it may be an unwanted experience. It may seem to be happening by itself but one should consider if a subconscious tendency is also involved and try to remedy this. After all, Mars also has the power to decide not to fight. Then Mars awakens as the Shakti of the spiritual path.

The true path of Mars is the path of non-violence. Passive aggression is perhaps better than active aggression but it is not true non-violence. Let us consider a scenario where the peace of society is being disturbed. The leader sends the police and the army to quell the chaos. This works as long as the bulk of the people approve. That means that society is fundamentally at peace so force can be used to control a disturbance and it is entirely proper to do so. However, if the people are not accepting of the use of force by the leader, he should accept the will of the people even if it involves his resignation rather than trying to stay in power through force. This requires true courage.

According to the Vedic literature, peaceful people create a peaceful environment. This is the core reason why societies all over the globe have sponsored communities of religious to spend their days in meditation. If they do their duty properly, both they and their community benefit because violent tendencies in the people are kept calm by the subtle influence. The true path of Mars is to develop this kind of inner calm that can genuinely protect the community. The full depth of inner peace is not a passive state but the seat of exceptional power as the next name indicates.

ॐ महारौद्राय नमः

om mahāraudrāya namaḥ

8. The very (*Mahā*) terrible or fierce (*Raudra*).

The awakened inner Shakti is a great power that is not easily faced. Hence, the attempts to awaken it through Yogic practices are

discouraged by the Gurus unless the practitioner is qualified by their depth of surrender and purity of heart. The awakening of the Kuṇḍalinī can be more of a curse than a blessing if brought about by force. The great sage, Ramana Mahārishi likened it to an elephant let loose inside the body.

Since Mars is our courage, when strong he is most difficult to face. People who have both a strong Mars and a strong Sun tend to get whatever they want because everyone defers to them. It is not worth the cost of opposing their wish. When crossed, they become very fierce. I had a Guru whose Mars was exceptional. Everyone shook before him but he did not try to control my friend, despite his youth, which I believe was due to my friend's exceptionally strong Sun and Mars. I watched the Guru using roundabout ways of managing my friend so that he would not feel he was being managed.

People with strong Sun and Mars naturally end up as the boss. The Sun is the natural leader but every king needs his general to fight his wars, which is the role of Mars. Mars is the commander-in-chief and functions as such. President Obama's key planet is Mars in Leo, the sign of the Sun. That is why he proved very competent and firm in matters of national security.

ॐ महाभद्राय नमः

om mahābhadrāya namaḥ

9. The very (*Mahā*) auspicious and blessed one.

If the Shakti is awakened when the aspirant is ready then the result is pure blessedness (*Bhadra*). This is the other side of the coin from the 'terrible' one.

ॐ माननीयाय नमः

om mānanīyāya namaḥ

10. The one fit to be honoured and respected (*Mānanīya*).

Those with a strong Mars are worthy of respect. Natural leaders typically expect to be treated with respect and deference. The wise and the strong have no problem in giving this respect. It costs nothing and it cultures an attitude of respect to all things, something that benefits us all.

The influence of Mars in our chart can make respect an issue. People may feel that they are not getting the respect they deserve at work or at home. It helps to realize that this is more of an internal issue, rather than the fault of certain specific people. If one can relax about it inside then that is the end of the issue. People will behave however they choose and that is not something we can control so it is best not to trouble ourselves over it.

We may have to live or work with someone who flares up if they do not get what they want. We may feel put down. It is best to try to find the positives of the situation. The ego and the will cause endless complications in life. Difficult situations may help us get greater clarity about our own issues and attitudes. Usually, people who are difficult or angry are struggling with a deep wound from their past. Recognizing this can help one have a different attitude and this may cause a change in the situation.

ॐ दयाकराय नमः

om dayākarāya namaḥ

11. The compassionate.

*Dayā* is compassion and *Kara* the one who promotes or causes it. Mars is a fiery planet and thus is associated with Pitta Dosha. This is a term from Ayurveda for the fiery body type. Pitta types are easily angered but are also naturally compassionate. They are especially kind to those who honour them.

ॐ मानदाय नमः

om mānadāya namaḥ

12. Causing (*Da*) pride (*Māna*). Giving respect.

Warriors are ready to fight out of pride. There is pride for one's country as well as one's own strength, skill and dignity. They give respect to those who they see are more powerful or worthy of that honour. This keeps the discipline of an army or state. Capricorn as the tenth sign naturally has *Māna* or pride. It is like the tenth house, which is where we seek status. Mars has a natural association with its exaltation sign Capricorn and it gets Dig Bala or directional strength in the tenth house.

ॐ अपर्वणाय नमः

om aparvaṇāya namaḥ

### 13. Impenetrable.

The name suggests that there is no waxing or waning to honour and no special days on which to worship him. That Shakti is to be known continuously. For this, we benefit from following a daily practice.

*Aparvana* also means 'without a knot or joint'. This is why it is very hard to overcome someone with a strong Mars. He makes one enjoy competition. One competes to show that one's armour has no weak point. For example, the tennis player practises so he can return all types of well hit balls.

ॐ क्रूराय नमः

om krūrāya namaḥ

### 14. Cruel (*Krūra*).

A warrior has to be able to do cruel things. Mars indicates violence that inevitably appears cruel. The awakening Shakti can move with such energy that it appears unconcerned with the apparent fragility of the body. Once Shakti is united with its lord Shiva, then peace and compassion predominate.

Mars indicates surgeons while Mercury indicates a doctor who gives medicine. Mercury will hesitate to take up the knife. Mercury makes one prefer to be vegetarian while Mars has no problem with taking the life of an animal. Each planet has its viewpoint and the soul has to listen to the advice from all of them but in each individual, some voices are louder than others. This can also change over time, hence our differences.

ॐ तापत्रयविवर्जिताय नमः

om tāpatrayavivarjitāya namaḥ

### 15. He who destroys (*Vivarjita*) the three kinds of misery (*Tāpa Traya*).

The three kinds of miseries are those arising from the self, the world and the gods. The Vedic terms are Adhyātmika, Adhibhautika and Adhidaivika. These mean the trouble we bring on ourselves, that which



others visit on us and that which seems to be from fate or unseen forces. The inner power, the awakened Shakti, banishes all kinds of misery. The king or ruler is more limited in their ability to help, even when there is genuine willingness. However, it is still their duty to do what they can. A ruler has to have police for internal troubles, the army for external threats and a department for helping with natural disasters. It is his Shakti that has to energize all these parts of the government. In times of crisis, it is the warriors of the nation that are called upon to deal with all these areas. That is why we honour them so much.

ॐ सुप्रतीपाय नमः

om supratīpāya namaḥ

#### 16. Moving in a contrary manner.

*Su* is good or auspicious and *Pratipa* means retrograde so the name reads as 'favourable when retrograde'. It is interesting that some believe that Mars is better when retrograde, more so than Saturn. This name only appears for Mars. Mars may appear destructive when it goes retrograde but it also serves a useful purpose. When retrograde, the energy is moving more internally and is therefore withdrawn on the outside. This means that Mars makes us look inwards or towards the past. If Mars has a connection with spirituality in our chart, this can contribute to awakening.

This name has multiple meanings. 'Su' can mean 'moving'. Mangal has an erratic path as observed from the Earth as it is the next planet out from the Earth. Another translation is 'easily contrary'. In other words, it takes little to cause Mars to start acting as an opponent. One can also take 'Su' as 'very' so the meaning would be 'very crooked'. This suggests that Mars can promote a wide range of behaviour from the most noble to the most vicious.

I am indebted to the scholars of Samskrita Bharati, Nagpur, for another translation 'easy of access for everyone'. This is like the name Aparvan (not having a parvan or special day) suggesting that special qualifications of time and place are not needed in order to perform his worship. A ruler is naturally a warrior, as kings have to fight to protect their people and their status. A good ruler is easily approached. This makes the people contented and gives a feeling of justice and security.

Another definition is 'the best protector'. Mars signifies the male protector for women and, as the police and military, represents those charged with protecting society as a whole.

ॐ सुताम्राक्षाय नमः

om sutāmrākṣāya namaḥ

17. Having beautiful (*Su*) copper coloured (*Tāmra*) eyes (*Akṣa*).

Mars represents the metal copper. Some people have irises of this colour. This name also means one with deep red or ruby coloured eyes. Mars on the Ascendant can make for a little reddishness in the eyes and complexion. Writers often refer to the reddening of the eyes when someone becomes angry.

ॐ सुब्रह्मण्याय नमः

om subrahmaṇyāya namaḥ

18. The son of Lord Shiva, *Subrahmanya*.

He is also called Skanda or Murugan. It is said of Lord Skanda, that he had greater wisdom than his father and taught to Him the meaning of Om which is said to contain all the Vedas. Skanda was born from the semen shed on the earth by Lord Shiva and no one could bear its extreme Agni or heat. The child born of it was given to the wives of the great Rishis, residing in the Pleiades, for fostering. This is the lunar mansion or Nakshatra of Krittikā, which bridges Aries and Taurus. Krittikā is the place of Agni. It has the deepest quality of Motherhood and is especially associated with foster parenting.

Krittikā is where the Moon becomes exalted and so is associated with the perfection of the mind. The Jyotisha classics advise one not to undertake travels or other significant things such as marriage while the Moon is in Krittikā or the previous Nakshatra Bharaṇī. This facilitates mental and heart space for the delicate process of purification that permits this constellation to reveal its full glory. Anyone born with a planet in Krittikā has a special connection with deep knowledge through that planet. They may also find some affinity for Ramana Mahārishi and the wonderful mountain of Arunāchala near Tiruvannamalai in Tamil Nadu, India.

After his enlightenment, Ramana Mahārishi lived his whole life on the mountain and considered it his Guru. He is said to be an incarnation of Skanda and the mountain is said to be Shiva in his fire form. There is a great temple at the foot of the mountain that contains the Agni linga or symbol of Shiva. The Linga is a stone inside thick stone walls

well away from the heat of the Sun. When I visited there, I noticed that the sanctus sanctorum was remarkably hot while it is usually cool inside these shrines.

Each planet has two deities associated with it in the system of Vedic Astrology. One causes a rising up and one causes a cooling down. The choice of name of a deity is very important. The name Subrahmanya is cooling and very sweet and can assist in remedying the difficulties caused by an afflicted Mars. That is the value of this mantra.

ॐ सुखप्रदाय नमः

om sukhapradāya namaḥ

19. The giver of happiness (*Sukha*).

As the auspicious one or Maṅgala, Mars can give happiness. Its job is to protect and the people can enjoy their lives if they are well protected. If well disciplined, the Mars people who are those charged with protecting society, are an essential element in society's well-being. This includes the army, police and fire fighters.

ॐ वक्रस्तम्भादिगमनाय नमः

om vakrastambhādigamanāya namaḥ

20. His movements (*Gamana*) include being retrograde (*Vakra*) and standing still (*Stambha*).

Good generals know when to advance, when to be stationary and when to retreat. The inner Shakti, also known as the Kuṇḍalinī energy, has these movements.

ॐ वरेण्याय नमः

om vareṇyāya namaḥ

21. The pre-eminent, most esteemed or desired.

*Varenya* also means saffron, a colour related to that of Mars. Mars is the planet of celibacy and celibates often wear saffron coloured robes. In India, renunciates do this to show that they have performed their funeral rites and have taken the sacred fire inside of themselves. The

saffron colour symbolizes the colour of fire. That is why the renunciates are esteemed and called 'Maharāj' (king), which is a term also used for great warriors.

ॐ वरदाय नमः

om varadāya namaḥ

22. Giving (*Da*) boons (*Vara*).

Mars can make anyone inclined to give. Great kings are famous for their generosity to those who ask and the Kuṇḍalinī Shakti is the greatest boon-giver. Those in whom She is awake, can give whatever they choose though every gift has its own cost. For example, a saint may take someone else's disease but then she has to bear that in her own body. She can also give part of her longevity to another so their length of life is extended but her life is shortened. This is how it is explained. Saints can generally bear much more than ordinary people and they are least concerned with their own personal comfort or convenience.

ॐ सुखिने नमः

om sukhine namaḥ

23. Joyful (*Sukhin*).

The awakening of the Shakti opens the floodgates of bliss. Even a little Mars energy can be a source of joy; one feels alive.

ॐ वीरभद्राय नमः

om vīrabhadrāya namaḥ

24. One of great power and grace. One of excellent (*Bhadra*) heroism. A great hero.

Heroism (*Vīra*) is not the property of a few mythical people. All of us can express it when the need arises. Whatever a person does, the common thread is courage and unselfishness. It is associated with spirituality as it requires one to give up self-centredness.

ॐ विरूपाक्षाय नमः

om virūpākṣāya namaḥ

25. The strange eyed.

*Virūpākṣa* is a name also given to Lord Shiva. It could mean one with some deformation to the eyes but here it suggests one with something unusual about the power of seeing. Shiva is famous for his ever open third eye. This is opened in a person by the upward movement of the Shakti, which Mars represents.

ॐ विदूरस्थाय नमः

om vidūrasthāya namaḥ

26. Established at a far distance (*Vidūra*). Not easy to attain.

It is said in the Veda that 'the owner of the house is seen at a distance' – '*dūredrśam grhapatimatharyum*' (*Rig Veda* 7.1.1). This describes the state of unbounded consciousness. When the Shakti fully rises, the consciousness expands and the owner of the house, the Self, is found present even at a very far distance, essentially everywhere.

If this name is read with a short 'u' then the meaning would be different but is still very applicable. It means highly intelligent. This version of the name can also mean one who is crafty or an intriguer. Kings and generals need to be crafty at times as we see in the way that the *Mahābhārata* war was won. The *Mahābhārata* is one of the world's greatest ancient epics and it describes a huge battle which occurred some 5,000 years ago in Northern India. The key role was played by Shri Krishna. Because of the great power of the enemy, Lord Krishna had to advise his side to do several apparently underhanded things. One example was when the great and virtually invincible warrior Droṇa had to be killed. None could succeed but Krishna knew that Droṇa was overly fond of his son Ashwatthaman who was also fighting. Krishna was on the side of the Pāṇḍava heroes and they had a great elephant who was also named Ashwatthaman.

At some point the cry went up that Ashwatthaman was dead. It was the elephant, but Droṇa did not know that. He approached the Pāṇḍava king Yudhishtira to find the truth, because he was famous for being the most honest man on Earth. Krishna persuaded Yudhishtira to tell a half lie. He said 'Yes Ashwatthaman is dead, the elephant' but the word elephant was spoken only indistinctly so Droṇa did not hear. Droṇa

soon abandoned fighting and was quickly murdered by someone who held a great grudge against him. In fact, he had abandoned his body by Yogic power before the blow was struck<sup>9</sup> (see also Jupiter 12). Every act has its cost. Up to that time, it is said that Yudhishtira's chariot had floated a little above the ground due to his extreme merit but this half-truth firmly grounded him. Later, he also had to briefly visit hell for this, but that famous visit only served to enhance his greatness. The wonder of the Vedic stories is that they encompass earth, heaven and hell, and all the worlds, uninterrupted by birth and death.

The syllable *stha* suggests being firmly established in, or having that as the basis. Power signified by Mars is rooted in wisdom or *Vidura*. Power does not come from pushiness, rather from knowing and subtlety. The power of the inner Shakti arises when we let go of pushiness and surrender to the deepest knowing. This level of knowing is very subtle. That is *Vidura*.

*Vidura* is also the name of one of the characters in the Mahabharata epic. He was the son of the great sage Vyāsa by a girl who accepted him lovingly despite his old and wizened appearance. He had been asked by his mother to sire a son with the Queen as the King, his brother, had died childless. The Queen, finding the sage's appearance frightening sent her maid. As a consequence of the attitude of the maid, their child *Vidura* grew up exceptionally wise, righteous and strictly impartial. *Vidura* was the ideal exemplar of this name.

ॐ विभावसवे नमः

om vibhāvasave namaḥ

27. Having the lustre of gold, or shining (*Vibhā*) like a jewel (*Vasu*).

ॐ नक्षत्रचक्रसंचारिणे नमः

om nakṣatracakrasaṁcārīṇe namaḥ

28. Rotating (*Saṁcārin*) through the circle (*Chakra*) of *Nakshatras*.

*Saṁcārin* can also mean to join. Mars owns the central *Nakshatra* in the sequence of nine that repeats three times to make up the zodiac. It

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<sup>9</sup> *Mohābhārata*, Drona Parva, 191v56.

plays a pivotal role in joining the two halves of the sequence of planetary lords. This sequence of nine is the root of the Vedic system of Dashās or planetary cycles that make it such an accurate system of astrology. This is discussed further in the chapter on *The Secrets of Vimshottari Dashā*.

ॐ क्षत्रपाय नमः

om kṣatrapāya namaḥ

29. A leading warrior.

The people of the warrior caste are called Kshatriyas and are signified by Mars. They have *Kṣatra*, which means power or dominion. *Kṣatrapa* is a high-ranking warrior such as a governor or regional ruler.

ॐ क्षात्रवर्जिताय नमः

om kṣātravarjitāya namaḥ

30. He is destroying the *Kṣātra*, warriorhood or power (of others).

His enemies are humbled by being defeated by him.

The rising in us of infinite power, the Kuṇḍalinī Shakti, leaves us quiet and peaceful and devoid of willfulness.

ॐ क्षयवृद्धिविनिर्मुक्ताय नमः

om kṣayavṛddhivinirmuktāya namaḥ

31. Free from both decay (*Kṣaya*) and increase (*Vṛddhi*).

Violence is the destruction of others health and wealth for one's own increase. The fully awakened state is completely free (*Vinirmukta*) of this due to its perpetual state of satisfaction.

ॐ क्षमायुक्ताय नमः

om kṣamāyuktāya namaḥ

32. Endowed with patience, restraint and tolerance.

He is yoked (*Yukta*) to the quality of forbearance (*Kṣamā*). It is his duty and nature.

ॐ विचक्षणाय नमः

om vicakṣaṇāya namaḥ

33. Far-sighted (*Vicakṣaṇa*). Wise, learned, skilful, expert, circumspect.

A good general needs all these qualities and they come with refined consciousness. Mars, in the astrological chart, can indicate surgery, engineering, and mathematics all of which involve skill and learning. Mars is one of the fire planets (with Sun and Ketu) that can give expertise in Astrology. Mars is the Graha that rules the Agni or fire element. Fire is needed for success in every field, especially for seeing the future.

ॐ अक्षीणफलदाय नमः

om akṣīṇaphaladāya namaḥ

34. Giving (*Da*) endless (*Akṣīṇa*) results (*Phala*).

The awakening of the inner Shakti and its complete unfolding produce an eternal state. It transcends death.

ॐ चतुर्वर्गफलप्रदाय नमः

om caturvargaphalapradāya namaḥ

35. The giver (*Prada*) of success (fruits, *Phala*) to the four (*Chatur*) divisions (*Varga*) of life.

The four divisions can refer to the four classes of people. They are the Brāhmins (priests and the learned), the Kshatriyas (ruling class), the Vaishyas (business people) and the Shudras (workers). The job of the warrior is to protect them all. This allows society to evolve peacefully so everyone can enjoy relative satisfaction.

Life has four divisions: Dharma, Artha, Kāma and Moksha. Dharma is what we do to sustain our life and our society. Artha is what we own, our wealth. Kāma is our desires and enjoyments and Moksha is



spiritual liberation. These are the four purposes of human life. The spiritual fire or Shakti sustains all of these and gives their fruits.

ॐ वीतरागाय नमः

om vītarāgāya namaḥ

36. Free (*Vīta*) from greediness.

Mars can often indicate *Rāga* which means passion, greed, anger and envy. In the state of Moksha, there is evenness in all this. It is quiet and gentle. The mantra indicates and invokes this high spiritual state as well as helping us to overcome the defects of *Rāga*.

It is the duty of the police and army to allow society to function in peace. This name makes clear the importance of these forces being free from corruption. This also applies to the lawmakers and executives. If there is greed, then there is crime or defeat and the people suffer.

The real hero takes whatever he or she has and gifts it away to those in need of help. Such an act converts a trivial thing into lasting fame. For a great warrior, reputation is everything. In the Vedic times, kings and warriors took great pride in their generosity to those respectfully asking for help. The great warrior Karna in the *Mahābhārata*, born of the energy of the Sun, had an invincible armour. His enemy came and begged the armour and such was his pride or his natural generosity that he instantly gave it away, even though this would lead to his eventual death. He has been famous for 5,000 years for this act and will likely remain so as long as mankind retains its archive of stories.

This name can also point to the ability to be free from passion. Mars is the one that can make us maintain celibacy.

ॐ वीतभयाय नमः

om vītabhayāya namaḥ

37. Fearless. Without (*Vīta*) fear (*Bhaya*).

People with a strong Mars are found climbing mountains, surfing 60 foot waves and pursuing all kinds of extreme activities. They love it. Achieving the highest state of consciousness requires the same sort of fearlessness so that progress is not blocked by fears for survival.

ॐ विज्वराय नमः

om vijvarāya namaḥ

38. Free (*Vi*) from fever, anxiety or distress (*Jvara*).

A strong and balanced Mars is excellent for health. When vitiated, Mars can indicate fevers and distress due to excess heat in the body. The highest state is free from all dis-ease.

ॐ विश्वकारणाय नमः

om viśvakāraṇāya namaḥ

39. Doing or causing (*Kāraṇa*) all things (*Viśva*).

Everything in a kingdom is done in the name of the king who is naturally a Kshatriya. It is as if he is doing everything although he has nothing specific to do. In China where the empire was so large, it was said that the ministers got the answers to their questions from the way the Emperor's robe fell. The greater the dominion, the more silent that which rules or upholds the law has to be. The government of nature is so quiet that it is not seen or heard, only by those who are that quiet inside themselves. This is the state of *Vishvakārana*. This name is given to Mars because he holds the Shakti and it is the Shakti that does everything.

ॐ नक्षत्रराशिसंचाराय नमः

om nakṣatrarāśīsaṁcārāya namaḥ

40. Moving through (*Samcāra*) the *Nakshatras* and the zodiacal signs (*Rāshis*).

*Rāshi* can mean a collection: a collection of stars or the collection of constellations. This emphasizes the importance of the transits of Mars. When other factors concur, Mars transiting across some key factor in the natal chart can indicate fevers or even surgery. On the societal level, Mars associating closely with the nodes can coincide with violent crimes as occurred on 11 September 2001. This was an extreme situation because Mars was passing through Mūla Nakshatra where it met fiery Ketu while the Moon in a Nakshatra of Mars approached Rāhu. This movement of the Moon acted as the trigger. Mūla Nakshatra is ruled by Ketu and can be associated with death but many factors have to come together to create

such an event. On the other hand, when it is favourable in our chart, Mars transits can bring great success.

Mars can draw his sword and Ketu can be headless. In the worst case, it can be dangerous when they both are strong and influencing the chart. Normally, it just makes it difficult to know when to stop whatever we are doing even if it is irritating others. In its mild forms, this is very common. It can give tremendous persistence, which can lead to significant achievements. However, if we see this tendency in ourselves in any area of life, we should try to control any headlessness. If we see that others are becoming irritated, we should take a time out. Ketu is related to Gaṇeśha, a human form that lost his head for lack of proper discrimination and was given an elephant head so that he attained great wisdom. The elephant indicates the influence of Jupiter. Remembering Gaṇeśha may help.

Each Graha has a name like this. It connects the inner meanings with the outer observed celestial body and points to the idea that each Graha, by its Nakshatra and sign placement at birth, creates the drama of life.

ॐ नानाभयनिकृन्तनाय नमः

om nānābhayanikṛntanāya namaḥ

41. Destroying (*Nikṛntana*) many kinds of fear (*Nānābhaya*).

The awakening of consciousness has this effect. On the societal level, it is the duty of government to stop criminals, terrorists and other countries from disturbing the progress of the nation. The best leaders are those who have shown great valour, nobility and skill in their lives. They should be incorruptible. These names give us all we need to know to judge who is suitable. It has been famously said that a nation gets the leader it deserves. Therefore, we should all try to deserve the best.

ॐ वन्दारुजनबान्धवाय नमः

om vandārujanabāndhavāya namaḥ

42. Surrounded by respectful people (*Vandāru Jana*).

Powerful people are always treated with respect. People group around them for protection and to share the benefits of their success. President Barack Obama is primarily a Mars person. Mars is his

AtmaKāraka (Sun 12). In the 2008 election, he was competing with Senator John McCain who has Venus AtmaKāraka. In both charts, the AtmaKāraka falls in exactly the same place in the zodiac in royal Leo. So they both wanted to be the President and strongly contested for it, but Mars dominated. Venus can compete well but it is hard to overcome Mars.

ॐ वक्राकुञ्चितमूर्धजाय नमः

om vakrākuñcitamūrdhajāya namaḥ

43. Having straight hair, swept back.

This is a literal translation. *Mūrdhaja* is the hair of the head or a mane so this name alludes to the central position of Mars in the sequence of Nakshatra lords as explained in the chapter on the *Secrets of the Vimshottari Dashā*. The name also means having both retrograde (*Vakra*) and direct motion (*Akuñcita*). Mars is famous for having a particularly variable path through the sky.

ॐ कमनीयाय नमः

om kamanīyāya namaḥ

44. Lovely, charming (*Kamaniya*).

Mars may be fierce at times but he is not devoid of charm. A strong Mars can make a person heroic and this can be very attractive. This name has the sound and feeling of loveliness. Repeat it slowly until you feel its energy permeating your whole being.

ॐ दयासाराय नमः

om dayāsārāya namaḥ

45. Firm in compassion (*Dayā*). It is his essence (*Sāra*).

Mars is naturally fiery. In Ayurveda, this is called Pitta and a classic Pitta type is a classic Mars type. As long as Mars is not afflicted, it blazes up easily but quickly calms down and can show deep compassion. He will fight with great strength but never attacks the weak and the unarmed. Whatever a person's prowess in fighting or competing, the

mark of their greatness is their willingness to protect or save those weaker than them.

ॐ कनत्कनकभूषणाय नमः

om kanatkanakabhūṣaṇāya namaḥ

46. Shining with golden (*Kanatkanaka*) ornaments (*Bhūṣaṇa*).

Traditional leaders are surrounded with gold. It shows their wealth and power. The main idea is to give a golden aura or a lustre to dazzle the people, hence the reference to 'shining'. Even promotions in the military generally mean more gold – stripes, braid, stars.

Obviously the origin of this is the golden aura of great souls. It is always said of divine personages who appear in visions, that they shine. Those who want to project kingship imitate this.

The carriages of royalty used to be covered in gold. Then Queen Victoria's beloved husband, Prince Albert, died. She went into mourning and never came out of it. She lived a very long time so Britain, then the dominant power in the world, remained in mourning for 40 years. All London's colourful iron railings were painted black and everyone followed the Queen's lead and drove around in black vehicles. Over 100 years later, almost all of the railings are still black and all over the world, the leaders drive in black cars. I think they have forgotten the reason why. The current Queen of England's carriages are still black but all the frills are gold. The Gold State Coach, built well before Albert died, is completely covered in gold leaf except where there are exquisite paintings. Black is the colour of Saturn indicating sorrow. Saturn is also related to democracy so most current leaders may feel that it is best to stay with the tradition of black vehicles.

ॐ भयघ्नाय नमः

om bhayaghnaṇāya namaḥ

47. Removing (*Ghna*) fear (*Bhaya*).

When the Shakti awakes, that is the true end of fear.

Mars is the significator for courage and the third house of the chart. This house shows our courage and valour. A strong person makes those around them free of fear. Society depends on its strongest and

bravest members, the heroes and champions, and the movies play endlessly on this.

ॐ भव्यफलदाय नमः

om bhavyaphaladāya namaḥ

48. Giving excellent and auspicious (*Bhavya*) results (*Phala*).

ॐ भक्ताभयवरप्रदाय नमः

om bhaktābhayavarapradāya namaḥ

49. Blessing (*Varaprada*) the devotee (*Bhakta*) with fearlessness (*Abhaya*).

If we want a strong person to protect us, we show them great respect. In a crisis, the protector has to be obeyed. That is why soldiers are taught to follow the orders of superiors without question and, on ships and aircraft, the captain's word is final. If one stops to question or entertain doubt about the leader in an emergency, then one is at grave danger. Therefore, if there is a crisis, one person has to be given charge and everyone else must simply do what he or she is told. As emergencies come suddenly and unexpectedly, we should try to develop a habit of accepting good advice. We should teach this to our children by our example. In any partnership, each person has strong and weak areas. On our own, we can be in trouble because of our weak areas but in a team, we can succeed. We should understand where we are less competent and simply trust and obey the other who has demonstrated greater competence in that area. This way, the team or personal relationship has few if any weak links.

Just because a man or woman has let us down in the past, does not mean that every man or woman will do so in the present or future. Somehow, we have to find a way to be simple in the present and not a victim of past negative experiences. Be alert to the present signs and symptoms without imagining any. Pay especial care to what people say when you first talk to them. Keep quiet and give them free rein. In a few minutes, you will know exactly what they want from their relationship with you. Believe that, and not any expectations or hopes you might be harbouring. Certain combinations between two astrological charts can give extraordinary depth to a relationship and that will usually show in some way at the beginning.

The ultimate protector is the cosmic will. To get its protection, we have to give it our continuous attention. This is devotion. If we get a glimpse of the cosmic vastness, it absorbs our attention and if that continues, a merger takes place so there is no longer any concept of separation. In that state, fear goes away. It is a characteristic of that fortunate state.

ॐ शत्रुहन्त्र नमः

om śatruhantre namaḥ

50. Destroying (Hantr) the enemy (*Shatru*).

Mars can be excellent in the sixth house of the Vedic chart, the house of all types of enemies. Enemies can be external as well as internal, such as disorders of the mind and the body. His strong presence there helps to overcome these difficulties in oneself and others. This placement may motivate us towards medical, legal, security and other such professions.

ॐ शमापताय नमः

om śamopetāya namaḥ

51. Peaceful. Endowed (*Upeta*) with evenness (*Shama*).

Those who have to fight should be able to stay calm. Your opponents will try to make you angry. During the Second World War, at the time when Germany had almost succeeded in destroying British air defences as their precursor to invasion, one British bomber dropped a few small bombs on Berlin. In a fit of anger, Hitler wrecked his own plan, ensuring British survival. Anger and arrogance are the fatal flaws of a leader.

ॐ शरणागतपोषणाय नमः

om śaraṇāgatapoṣaṇāya namaḥ

52. Supporting (*Poṣaṇa*) those who seek refuge (*Sharaṇa Agata*) in him.

People with real strength will protect us if we appeal to them for assistance. Mars has two signs, Aries and Scorpio. In Aries, there is much

nobility. Scorpio is excellent for research and can help awaken the mind's deeper powers and insight. Both Aries and Scorpio can give leaders.

ॐ साहसिने नमः

om sāhasine namaḥ

53. Daring (*Sāhasin*). Also bold, impetuous, rash, even ferocious.

ॐ सद्गुणाध्यक्षाय नमः

om sadguṇādhyaṁśāya namaḥ

54. Presiding over the qualities of truth and purity.

*SadGuṇa* is the quality of truth (*Sat*) or purity. *Adhyaksha* means to preside over. This name tells us that we have to look at the situation of Mars in the chart to determine truth and purity. Mars is a mixture of Tamas and Rajas but a clear unafflicted Mars usually gives truthfulness, as it is a part of honour, and other good qualities. This is found in the charts of most saints. The association of Mars with the Sun, the pre-eminent Graha of truth, intensifies the good qualities though it is influenced by the sign in which they are placed.

ॐ साधवे नमः

om sādhave namaḥ

55. The enlightened one (*Sādhu*).

The nature of a *Sādhu* is to go straight to the goal and to be efficient and effective. *Sādhu* is a word with a wide range of meanings. They all point to the qualities that make for success and goodness such as honesty and chastity. While the negative side of Mars, fighting and cruelty, will destroy a relationship, the positive side is highly supportive. All the influences on the natal Mars must be carefully studied. The greatest challenges arise from any admixture with Saturn, Rāhu or Ketu. However, these associations can also prove beneficial in certain circumstances. In particular, Saturn can give Mars discipline (see also Mars 62).



Mars rules three Nakshatras, Mṛgaśīrṣā, Chitrā and Dhaniṣṭhā. These Nakshatras equally straddle the earth and air signs. For example, half of Mṛgaśīrṣā is in Taurus and the other half in Gemini. Many saints have their Moon in one of these as it unites the two Moksha Nakshatras, the Janma Nakshatra and the one before it. The assignment to Moksha is explained in the Chapter on *Secrets of the Vimshottari Dashā*.

ॐ समरदुजयाय नमः

om samaradurjayāya namaḥ

56. Unconquerable.

Literally, difficult to overcome (*Durjaya*) in a conflict (*Samara*). This includes meetings of all kinds including negotiations. Mars represents those who will fight back and fight hard. This can be as true of the warrior as it is of the saint, just in different ways with different manifestations.

ॐ दुष्टदूराय नमः

om duṣṭadūrāya namaḥ

57. One from whom wickedness (*Duṣṭa*) is far removed (*Dūra*).

Those in royal, government or security service should be of exemplary character. For such employers, background checks are normal but it would also be good to study Mars in the Vedic chart.

ॐ शिष्टपूज्याय नमः

om śiṣṭapūjyāya namaḥ

58. Worthy of honour (*Pūjya*) by the wise.

*Shista* is the disciplined, the learned, the cultured and the wise. Each of these has their own reason for honouring one with a dominant Mars. The wise seek one with a fully evolved Shakti as such a one can give help with spiritual liberation.

ॐ सर्वकष्टनिवारकाय नमः

om sarvakaṣṭanivārakāya namaḥ

59. Completely preventing (*Nivāraka*) all misfortunes (*Sarva Kaṣṭa*).

No one should have to suffer when under the protection of a true warrior. More so for those who have taken the initiation of a true saint and are obediently following. However, everyone is ultimately subject to their own destiny. To live with Mars, obedience and devotion are the keys. For Mars, compassion is the key.

ॐ दुश्चेष्टाकारकाय नमः

om duṣceṣṭāvārakāya namaḥ

60. Obstructing (*Vāraka*) inauspicious actions (*Duṣceṣṭā*).

This is the job of the police and security forces. The presence of the awakened has this effect also, though mainly invisibly. In the Yoga Sūtras (2.35) it says, 'In the presence of purified consciousness that is naturally free of any harmful intention, all hostility ceases.' (See also Jupiter 80.)

ॐ दुःखभञ्जनाय नमः

om duḥkhabhañjanāya namaḥ

61. Dispelling (*Bhañjana*) misery (*Dukha*). Both within and without.

ॐ दुर्धराय नमः

om durdharāya namaḥ

62. Irresistible.

*Durdhara* can also mean unrestrainable. A strong Mars is difficult to resist. An afflicted Mars can cause a lot of trouble in society. Mars Rāhu and Mars Ketu combinations can be very difficult. However, in a mature soul, either can generate the awakening of the Kuṇḍalinī energy, which is also irresistible and unrestrainable. In fact, the subtle activation of the energy may be the cause of social and personal difficulties when it

energizes an unprepared mind. If so, then properly guided Yoga practice can be very beneficial.

ॐ हरये नमः

om haraye namaḥ

### 63. The Lord.

*Hari* is a well-known name of Lord Vishnu. It means to carry or bear, which is why it is associated with Vishnu, the maintainer. It can also mean a lion and the sign Leo. This ferocious and regal connection may be why it is a name of Mars. While Leo is ruled by the Sun, Mars is the Yoga Kāraka for Leo, which means it is the one who carries out the great achievements of Leo, like a general who conquers on behalf of his king.

Hari can also mean the one who siezes or takes away our sins. This is the Grace of God. Without His help, we can never escape from the web of our illusions. By this name appearing here, we realize it is the Shakti of the Lord that saves us. Mars is the holder of the Shakti.

Those whose chart is ruled or dominated by Mars should be careful not to use their power to take from others. Mars gives power and this can bring the temptation to do what one wants. We should keep saying this mantra with the intention "Lord take away my harmful tendencies. Make me a blessing for everyone."

ॐ दुःस्वप्नहन्त्रे नमः

om duḥsvapnahantre namaḥ

### 64. Destroying (*Hantr*) bad dreams (*Duḥsvapna*).

Malefics in the twelfth house of the chart can indicate sleep problems including bad dreams. Mars is a malefic but, when auspicious, he can help us. This is not surprising because bad dreams are generally about fear and a strong Mars removes all fear. If we do well with meditation, which Mars can facilitate, then the relaxation can help relieve the mental stresses that cause disturbed sleep.

ॐ दुर्यर्षाय नमः

om durdharṣāya namaḥ

65. Difficult to be assailed (*Durdharṣa*).

He is dangerous to attack. It also means one who is inaccessible. Everything is accessible compared to that pure Being and yet it is our very Soul. Because it is not an object, we can never get it in front of our eyes; it is always behind our eyes. One can only know It by being It.

Another related meaning is haughty or distant. A person who is proud of their strength may appear like this. From the spiritual view, the Self is distant as much as it is near. Knowing It as what we are, we also see our Self at a vast distance, present in everything.

ॐ दुष्टगर्वविमोचनाय नमः

om duṣṭagarvavimocanāya namaḥ

66. Completely removing (*Vimochana*) arrogance (*Garva*) and wickedness (*Duṣṭa*).

Duṣṭagarva can mean false pride. The arrogance of one Mars type is removed by meeting a stronger such person. However, this can be an endless succession of conflict. The inner awakening genuinely removes all arrogance. If some spiritual teacher has any competitive sense with any other spiritual teacher, then it is unlikely that he has really surrendered. Many people have some inner experience but that is not liberation.

Another bad sign is when the teacher pins the disciples to him. This is called Kilaka. There are special mantras that can be used to bind people and lesser deities. Only a petty ego will indulge in such things. The disciple has to stay or go as he or she chooses. The master can choose to teach or not. It should be all automatic, as the Divine will dictates. The mantras in this book can help.

ॐ भरद्वाजकुलोद्भूताय नमः

om bharadvājakulodbhūtāya namaḥ

67. Born (*Udbhūta*) in the family (*Kula*) of the sage *Bharadvāja*.

Brahmarishi Bharadvāja is one of the Sapta Rishis or seven great sages and was noted for punishing the wicked and protecting the weak and indigent. In his travels, he observed how the people were very poor and were being looted by criminals. He established a school by the banks

of the mighty Saraswatī River where he taught the correct way of living and educated the Kshatriyas in proper administration and the use of arms to defeat the robber barons. Bharadwāja, seeing the people suffering from terrible diseases, propitiated Indra, King of Heaven, and learnt the science of Ayurveda. It says in the beginning of the Charaka Samhita that this science had not been needed in earlier times because the people were righteous and did not fall ill. The decline in the minds of the people led to diseases and so the medical science had to be revived. This was accomplished by the sage Bharadwāja at the request of the other sages.

One incident was particularly noticeable. Bharadwāja had two righteous kings as his disciples. They were attacked by evil minded and powerful kings and great trouble was brought to the people. Bharadwāja helped them and they defeated the attackers. Since the evil kings had been plundering everywhere, they had vast riches. The noble kings who had acquired this wealth donated all of it to Bharadwāja. He explained to them that gold brings greed and is only trouble to one living a simple life but, once given, they would not take it back. Then Bharadwāja distributed it amongst the poor people and poverty was removed from the land.

I once visited a West African country. The President had been in power for quite some years but eventually was forced to leave. After that, I read that the overseas debt of the country was \$1 billion while the estimated wealth of the exiled President was also \$1 billion. Hardly any country can claim never to have had the public purse looted and it is always at the cost of health, education and social services. Surely we need a school for administrators run by Bharadwāja today.

ॐभूसुताय नमः

om bhūsutāya namaḥ

68. Son (*Suta*) of the Earth (*Bhū*).

This is one of various names with the same general meaning. However, each one has a different sense depending on the actual words used. *Bhū* is the earth because it means the place of being as also becoming. It means that he springs from the place of being, which is clearly the Self. That is why *Bhū* is associated with the Mūlādhāra Chakra, which lies at the base of the spine. Our Shakti rises from there and so this is the source of our life. Knowing That, we become the knower of the movements of the Shakti. Otherwise, we are pushed here and there by its constantly changing tendencies. *Mahī* (Mars 1) is the sphere of the Earth.

Bhū is our place of being and becoming. They are both in the feminine gender so refer to Earth as the Mother.

Another interesting angle on this name is as follows: Bhū is the first of the three worlds, which are the earth, the sky and the heavens. As such, Bhū can stand for the number one and can indicate the first house in the Vedic chart, the self, and *Suta* the fifth, the house of children. The first and the fifth are the principal places of power. Mars is all about power.

ॐ भव्यभूषणाय नमः

om bhavyabhūṣaṇāya namaḥ

69. Auspiciously (*Bhavya*) decorated (*Bhūṣaṇa*).

Here we begin on a section explaining his appearance. This name not only means someone wearing fine and appropriate clothing but it also means one decorated with excellent qualities such as right conduct.

ॐ रक्ताम्बराय नमः

om raktāmbarāya namaḥ

70. Wearing blood red (*Rakta*) clothes (*Ambara*).

Mars is the red planet. In the chart, it is the marker of celibacy. Celibate saints wear orange or red and so do brides at their marriage in India, perhaps to demonstrate their purity just as they wear white in the West. *Rakta* also indicates the red blood cells and these are produced by the bone marrow, which is signified by Mars. When Mars is afflicted, there may be diseases of the blood. Those with Mars strongly influencing the Ascendant are often found wearing red apart from having a reddish hue to their appearance and the hair may be a little reddish as well.

ॐ रक्तवपुषे नमः

om raktavapuṣe namaḥ

71. Red-bodied (*Rakta Vapus*).

When we look at Mars in the sky, we see that it has a red colour. Rakta means both red and blood. In the *Rāmāyana*, the great epic describing the life of the divine Avatār Lord Rāma, there are poetic descriptions of Rāma during battle after he received hundreds of wounds and was covered in blood. The poet likens it to those trees that are covered with blood red flowers during the time of their blossoming. Those with a strong Mars, or subject to the transit of Mars are often found with such decorations due to fights and accidents. If Mars is in the Ascendant, there is usually a scar somewhere on the face (where the blood ran).

ॐ भक्तपालनतत्पराय नमः

om bhaktapālanatatparāya namaḥ

72. Intent (*Tatpara*) on protecting (*Pālana*) the devotees (*Bhakta*).

His very focus is on protecting those who have sought his shelter. Mars can make good policemen and soldiers as well as kings and leaders. This name appears amongst several names that are obviously associated with the form of Mars. Therefore it tells us about his look. His entire appearance is coloured by alertness to his duty.

ॐ चतुर्भुजाय नमः

om caturbhujāya namaḥ

73. Four armed (*Chatur Bhuja*).

Here the divine form is being described. Some planets have four hands, some two. Mars has four to carry various weapons and still have a hand to grant blessings. The weapons are mentioned next.

ॐ गदाधारिणे नमः

om gadādhāriṇe namaḥ

74. Carrying (*Dhārin*) a mace or club (*Gadā*).

The club was a popular weapon amongst the strongest warriors. They were heavy and thus needed great strength to wield. Both Hanuman and Bhīma carried a club. Hanuman's story is told in the *Rāmāyana* and

Bhīma's in the *Mahābhārata*. Both are leading characters. Hanuman is the invincible leader of the monkey army and Lord Rāma's greatest devotee. Bhīma is the brother of Arjuna and the strongest man on Earth. They were both said to be sons of the wind god and thus of immense strength.

When wind mixes with fire, it is irresistible. Hanuman is associated with Mars and many people with Mars in or ruling the fifth house of the Vedic chart feel a special attachment to him. The fifth house is one of the places in the chart that shows the nature of our devotion.

ॐ मेषवाहाय नमः

om meṣavāhāya namaḥ

75. Riding a ram (*Meṣa Vāha*).

The sign Aries is symbolized by a ram. This is the more powerful of the two signs of Mars. In Vedic Astrology it is called the MūlaTrikoṇa sign. It means that he is more focused on his duty as a protector in Aries than in Scorpio. Hence, he prefers this vehicle over the scorpion. Sometimes, like a ram, he may lower his head and charge. Scorpio is an even sign and a water sign so it is more restrained. Scorpio is like the underwater volcano. It seems calm but can erupt if sufficiently incited. It has great mental or psychic power and is the natural sign of research.

ॐ मिताशनाय नमः

om mitāśanāya namaḥ

76. Limiting his food (*Ashana*) intake. It is measured (*Mita*).

Mars will control his consumption to achieve his goals. He can also be measured in his reach or action to ensure success. His goals may be higher or lower, more or less egocentric, depending on the influences on Mars. If Venus is associated with Mars, one may oscillate between enjoyment and control. As natural leaders, strong Martian types can seem very controlling to others just as the police appear to be to protesters. Of course, for the police, they are just doing their job.



ॐ शक्तिशूलधराय नमः

om śaktiśūladharāya namaḥ

77. Carrying a Shakti and a spear.

The *Shakti* is both his female consort, who is herself the power that he supports, and any weapon or tool that expresses that power. The *Shūla* is a sharp pointed instrument of any kind. Thus we find Mars leading people into the professions of surgery, acupuncture, hairdressing (scissors) and so forth as well as giving a capacity to dig deep intellectually. Those with a strong capacity of abstract reasoning have a strong Mars. For instance, when in an intellectual sign like Gemini, it often makes mathematicians. Mars and Mercury combinations like this can also produce engineers including IT professionals.

There are two deities associated with Mars: Hanuman and Skanda. Hanuman carries a mace (Mars 74) and Skanda a spear. Both weapons are mentioned in these mantras. When we want protection, we use a mantra describing the chosen deity holding that special weapon for which they are famous. The word weapon covers any object that is carried to indicate a type of intervention. For example, a lotus flower can show spiritual awakening.

ॐ शक्ताय नमः

om śaktāya namaḥ

78. Very competent (*Shakta*).

Mars people are very capable. That is why we trust them to build bridges, compute the orbits of spacecraft and play any number of critical roles.

ॐ शस्त्रविद्याविशारदाय नमः

om śastravidyāviśārādāya namaḥ

79. Fully knowledgeable (*Vishārada*) in the science (*Vidyā*) of weaponry (*Shastra*).

Shastra has two main meanings. The first is a weapon and the second is praise or invocation. Mars is expert in praising his superiors to obtain their support and in wielding weapons. In the ancient Vedic times,

there were subtle weapons that had to be invoked with special mantras. These weapons were usually capable of finding their target autonomously. The greatest warriors learnt these skills.

The awakened soul is expert in the sacred praises, which awaken the support of the highest powers in nature.

ॐ तार्किकाय नमः

om tārīkāya namaḥ

80. Logician (*Tārkika*).

Mars can indicate those who love logic. Therefore, if you are having trouble with a Mars type, first show respect, then try logic. Note the logic should be good or they may get irritated again!

Here we have a series of names (Mars 80-84) that start with 'Tā' or 'Ta'. 'Tā' is impassable, insurmountable and inaccessible. 'Ta' has many meanings including a warrior and virtue. On the other hand, 'Tā' can mean sickness and 'Ta' can mean bad character so alertness is always needed to manifest the highest values, which is always possible. These mantras help bring out these values.

ॐ तामसाधाराय नमः

om tāmasādhārāya namaḥ

81. Containing (*Adhāra*) darkness (*Tāmasa*) or the one wearing snakes.

Here we are alerted to the great weakness of Mangal. It is associated with Tamas, which means darkness, ignorance or carelessness. This is why violence is meant to be the last resort as it brings all kinds of miseries, however noble the cause. Presidents and kings who have Mars as their strongest planet may say that they have tried all other means first before launching an attack, but often observers cannot find much evidence of this. If you are a senior leader and Mars is your strongest planet, then you instinctively know that your top job depends on keeping a state of war going. This is because, when under threat, people will look to Mars for protection. Therefore, it is wise that the top leadership is given to the Sun or Jupiter, supported by Mars.

Why? These three Grahas rule over the signs of the zodiac that have Dharma as their goal. Dharma is that which supports life and living

and therefore it is their job to maintain society. We should not give the job to the other planets as they have different agendas. The Sun rules by sheer authority. It was said that the British built huge government buildings in India so that 'the appearance of power would obviate the need for the use of it'. Of course, this has been a standard of rulers since the earliest times. Jupiter rules by wise guidance. That is why he makes a great team with the Sun since he is not interested in power for its sake. Mars rules by wielding force, which only works in the short term.

When *Tāmasādhāra* means wearing snakes, it signifies having the power over death. This is how Lord Shiva and His Shakti are often portrayed. The Supreme Being alone has power over death and can bestow immortality.

ॐ तपस्विने नमः

om tapasvine namaḥ

82. Possessed of *Tapas*.

Tapas is conservation of energy through self-control. Having said that Mars is associated with Tamas, further elaboration is needed. Tamas is darkness and ignorance. When one sees one's ignorance, the proper response is to seek to awaken the light of life in that darkness. This can only be done by concentrating whatever Shakti one has to a point. That means bringing one's attention to bear on that darkness. The darkness is in the field of silence of the mind. The thoughts carry little bits of light due to their movement so let them cease. Then, by paying continuous attention to that silence, soon a great light arises. This is the awakening of the Shakti.

Tapas can be translated as religious austerity and Mars bestows the capacity for this, but it also means any process that concentrates the spiritual energy. That is why Mars is also the planet of celibacy. It is all about conserving energy.

In India, the (two month) season at the end of Winter is called Tapas. Winter represents darkness and quiet and can be conducive to deep meditation. Out of that, the light of the new Spring comes just as the fertile Nakshatra Rohiṇī of the Moon follows Krittikā where it is good to keep calm and concentrated. Krittikā is said to be the birth place of Skanda, the Devatā of Mars (see also Mars 18).

Tapas is also pain. A strong Mars can help with bearing pain.

ॐ ताम्रलोचनाय नमः

om tāmralocanāya namaḥ

83. Having copper-coloured (*Tāmra*) eyes (*Lochana*).

This can mean a fiery vision, as if burning up the enemy. Mars indicates the metal copper. There was a phase of human history when it was the best metal available for making weapons.

ॐ तप्तकाञ्चनसंकाशाय नमः

om taptakāñcanasaṁkāśāya namaḥ

84. Shining (*Samkāsha*) like molten gold (*Tapta Kāñcana*).

This particularly refers to the aura of the awakened. The word *Tapta* means that this aura has been produced by a process that generates heat. Yogic practices like *Prāṇāyāma* can have this effect. After some time of intensive practice under expert guidance, the body may begin to glow.

*Tapta Kāñcana* can indicate the carrying out of a life-time vow or austerity and the shining aura is the result.

ॐ रक्तकिञ्जल्कसन्निभाय नमः

om raktakiñjalkasannibhāya namaḥ

85. Resembling (*Sannibha*) the red rose.

*Kinjalka* means the flower of the Indian rose. It can also refer to the filament of a plant, which is the stem that supports the anther. This produces the pollen (male seed) that is used to fertilize the female part of the plant. Much can be drawn from this name including a reference to the subtle *Nādis* in the body that rise up the spine from the lotus at the base and support the cortex. *Rakta* means red, which is the colour of passion. Even though capable of control, Mars is always passionate.

ॐ गोत्राऽधिदेवाय नमः

om gotrā'dhidevāya namaḥ

86. Ruling over family lines (*Gotra*).

*Adhideva* is the presiding deity. It is said that a small number of sages came to earth and each one started a Gotra, a clan or family which is known by their name. There is the Vasiṣṭha Gotra, the Bhrigu Gotra, and so forth. To avoid interbreeding, marriage was between Gotras with the children taking the Gotra of their father. This was the original structure of society long before caste and creed took hold.

Gotra literally means an enclosure, i.e. that which surrounded the tribe. By extension, this came to mean a multitude of people as tribes grew. The warrior has to protect his tribe and thus the leading warrior becomes the leader of the clan. Gotra can indicate the family name so protecting its honour can become a great issue for Mars. Gotra is also a cow stall and this implies Mars is the guardian of the community wealth.

ॐ गोमध्यचराय नमः

om gomadhyacarāya namaḥ

87. Moving in the midst of the Grahas.

*Go* are the cows and by extension the planets. He moves (*Chara*) in the midst (*Madhya*) of them. Leaving out the Earth, Mars is in the middle of the sequence of visible planets which is why it is of particular interest to us. Even though it cannot sustain life on its surface because it lacks a protective magnetic field, we like to think it could so we might have somewhere to expand to. Mars' position as the central lord of the sequence of Nakshatras is of great importance in Vedic Astrology. This is discussed in the Chapter about the *Secrets of the Vimshottari Dashā*.

In this name, there is a strong sense of leadership, of one who moves surrounded by his followers and wealth.

ॐ गुणविभूषणाय नमः

om guṇavibhūṣaṇāya namaḥ

88. Decorated (*Vibhūṣaṇa*) with all good qualities (*Guṇa*).

He is decorated by his various good virtues and exceptional qualities. Those whose charts are dominated by Mars will be encouraged by this mantra. Emulating this excellent attribute comes naturally or is well within their grasp. Mars' reputation is his greatest wealth, so their good deeds and noble adherence to the high road in matters of behaviour will certainly be praised by others.

ॐ असृजे नमः

om asrje namaḥ

89. Like blood or saffron (*Asrj*).

This is a more direct reference to the colour of Mars than in Mars 21. It also indicates the connection to the red part of the blood.

ॐ अङ्गारकाय नमः

om aṅgārakāya namaḥ

90. Like smouldering charcoal (*Aṅgāraka*).

This is one of the most famous names of Mars and is particularly descriptive of the colour of the planet. Fire is inherent in charcoal, so the hint is that Mars can flare up too. You only have to blow a little. That is why a pecking order and proper etiquette are so vital amongst warriors, the natural ruling class. The more powerful the person is that one meets, the greater the care one has to take with one's behaviour. Since one never really knows who a person is when one first meets them, giving respect to all is a very good habit to cultivate, especially in the growing youth.

ॐ अवन्तीदेशाधीशाय नमः

om avantīdeśādhīśāya namaḥ

91. Ruling (*Adhīsha*) over the land (*Desha*) of *Avantī*.

Avantī was an ancient kingdom in West-Central India. The capital, Mahishmati, stood on the banks of the famous Narmada River. This is close to the modern Indore. The kings of Avanti were involved in various wars with the Pāṇdavas as described in the *Mahābhārata*.

In one story<sup>10</sup>, it relates how the fire god Agni, the Devatā of Mars, stayed at Mahishmati. One day he took human form and was caught romancing the daughter of the king. When threatened with punishment, he blazed up. Seeing this, the king Nīla honoured the god and bestowed on him his daughter. Pleased, Agni offered Nīla a boon and the king requested that his army would not face fear in battle. Agni agreed. After that, other kings were careful not to attack that city. One additional consequence of this boon was that the women of Avanti became fully emancipated. When a Pāṇḍava, Sahadeva, advanced on the city, Agni protected it. Sahadeva's army was in danger but he worshipped Agni, who blessed him and caused an amicable conclusion. He and Nīla met in friendship. When Mars is in its own signs, then it functions like Agni. These stories help us understand the consequences of this Graha in our lives.

ॐ जनार्दनाय नमः

om janārdanāya namaḥ

92. Exciting the people.

*Janārdana* is a famous name of Lord Krishna. His appearance was so magnetic it excited everyone. This name can also mean disturbing or giving pain to people. In other words, a strong Mars has a profound effect, exhilarating or disturbing. For any person, it depends on how much Sattva he has and what the attitude of the people are towards him. Those who attacked Shrī Krishna or gave trouble to his people were destroyed by his might. Those who honoured him enjoyed great good fortune.

ॐ सूर्ययाम्यप्रदेशस्थाय नमः

om sūryayāmyapradeśasthāya namaḥ

93. Standing (*Stha*) to the South of *Sūrya*, the Sun (in the Graha Maṇḍala).

Mars rules over the Southern direction (*Yāmya Pradesha*). Capricorn and Aquarius are considered to be in the South as Aries is the natural East. Mars is exalted in Capricorn. Both these signs are ruled by Saturn and when Saturn and Mars join, then great power arises, which can prove deadly if provoked. The guardian of the South is *Yama*. He is

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<sup>10</sup> *Mahābhārata*, Sabha Parva, Chapter 31.

the god of death and determines the path followed by the soul in this world and the next. He rules Bharanī Nakshatra in the middle of Aries and is pleased by righteous conduct. He embodies the concept of karma: As you sow, so shall you reap.

ॐ युने नमः

om yune namaḥ

94. United.

*Yuni* means a string, cord or connection. It is related to the word Yoga or union. Yuni is what binds together. The meaning here is that he is like a Yogi. He is an integrated person. He helps society maintain its integrity.

Creatively, this name could indicate all the cables, wires and wireless waves that connect machines and thence us. Mars represents electricity and every kind of energy flow. He is indicative of computers and engineers, especially when associated with Mercury.

ॐ याम्यहरिन्मुखाय नमः

om yāmyaharinmukhāya namaḥ

95. Facing (*Mukha*) to the South of the Sun.

*Harin* can mean the Sun. It can also mean a quarter of the sky so *Yāmyaharin* means the Southern quarter. Harin also means a lion or a monkey. In the South, Mars has great strength like a lion. It also points at the connection between Mars and Hanuman, the great monkey warrior who assisted Shrī Rāma recover his wife Sitā (Seeta) from the demon king Rāvaṇa. This story is told in the great epic, the *Rāmāyana*. Worshipping Hanuman can help with Mars problems (see Mars 74).

This, along with Mars 93, tells the priest how to position the Murti or statue of Maṅgala in the Navagraha Maṇḍala. This Maṇḍala is a set of nine statues used in the worship of the planets. Both the position and the direction faced are important for each Graha. In Vedic Astrology there is a very important concept called directional strength. Both the Sun and Mars have directional strength in the South, which is in that part of the Vedic chart where one finds the mid-heaven or tenth house. This is alluded to here. Note Mars 94 is between two names that are obviously



related. The reference to union tells us that the Sun and Mars are naturally associated in this regard. The South is related to midday. If someone is born around apparent midday and/or with Mars at the Zenith, then they have a special blessing that can give them high status in life.

ॐ त्रिकोणमण्डलाय नमः

om trikoṇamaṇḍalagatāya namaḥ

96. Indicated (*Gata*) by a triangle (*Trikoṇa*).

This is the symbol (*Maṇḍala*) for the Pūja for Mars. Just as the Moon is indicated by a square and is the significator (*Kāraka*) for the fourth house in the chart, so Mars is the significator for the third and also for aspects of the sixth house (2 x 3). Six indicates two triangles and the great cosmic symbol is made up of two triangles interlaced making a six-pointed star, the primal Shri Chakra, as discussed in Sun 42. The third house is the house of courage, the sixth of conflict and struggle. The ninth is the battlefield (3 x 3) and the twelfth is the departure from this life (4 x 3). This sequence of houses has its basis in the third, where the weapon is picked up.

ॐ त्रिदशाधिपसन्नुताय नमः

om tridaśādhipasannutāya namaḥ

97. Worshipped (*Sannuta*) by Indra – literally, lord of the 3 x 10 (*Tri Dasha*) gods (*Adhipa*), though this is usually interpreted as meaning 33 gods.

Indra is like the executive head of the cosmic government, and he commands the natural law. He may hinder those whose meditation has reached an advanced stage because, once they achieve their goal, he will have to worship them. There was an occasion when the demonic forces became too strong, and the only solution was for a son of Shiva to command the army of the gods and overcome the demon. That son's name is Skanda, Murugan or Karttikeya and he is associated with Mars. Indra worshipped him to achieve his end.

Under Mercury (31), we note that a similar name with *Tridasha* hinted at the division of the sign into three sections. These are called Drekkāṇas and this division creates the Drekkāṇa or D3 chart. A version of this chart is used to see enterprise and courage, which is ruled over by

Mars. Another shows siblings, also signified by Mars. The reference to worship indicates something important. The Devatās or deities of the three divisions in each sign are three great sages: Nārada of the first, Agastya of the second and Durvāsa of the the last.

Nārada is a divine Rishi who travels between Heaven and Earth triggering situations where individual weaknesses are tested causing much growth. Agastya is the great Rishi who calmed the rise of the mountains in Central India. Perhaps this rise was due to tectonic plate activity but legend says it was due to the teasing of Nārada. The mountains were calmed by Agastya moving to the South. There, he authored the South Indian language of Tamil and its grammar and numerous wisdom and medical texts. He also wrote Nādi texts of Astrology that have become world famous for their instant readings.

Durvāsa is a very great Rishi, who is famed for his short temper. He also triggered key events by his appearance at awkward moments leading to him cursing the key individual involved. Nārada is especially associated with Vishnu. Agastya is known for his supreme devotion to the Goddess. Durvāsa is an incarnation of Shiva. Depending where our Mars falls, paying respect to that appearance of Divinity may help us manage the Mars' areas of our life.

ॐ शुचये नमः

om śucaye namaḥ

98. Pure (*Shuchī*), in every sense.

This can be taken as related to celibacy. Skanda (Mars) wanted to marry but he has a brother Gaṇesha (Ketu) and only one could be the first to marry. Their parents, Lord Shiva and Parvatī, declared that the first to circumnavigate the whole world would be granted that honour. Skanda rides on a fine peacock while Gaṇesha only has a little mouse. So it seemed a certain win for Skanda. He flew off. Gaṇesha, as one can guess from the elephant head, is exceptionally intelligent. He walked around his parents and then advised them that the Vedic texts say that circumambulating one's parents is equal to going around the whole world. They agreed, so before Skanda returned, Shrī Gaṇesha was married. Lord Skanda became angry and left his parents vowing to remain single, which meant to maintain celibacy.

One thing this story tells us is that Mars represents celibacy but not necessarily of one's first choosing. Those who have a strong Mars may

refrain from intercourse for many reasons. Whatever the motivation, the ability to maintain that state comes with this planet. If you partner with someone with a strong Mars and they become annoyed, they may well become unavailable. Thus, the connection between Venus and Mars (for example) can give rise to many complexities in relationship, not only passion.

Real purity is not mere celibacy. It has nothing fundamentally to do with celibacy. A pure heart holds no grudges, a pure mind is free of harmful thoughts. This is a state of true humility that approaches that of God who does everything without an iota of ego.

ॐ शुचिकराय नमः

om śucikarāya namaḥ

99. Purifying (*Shuchikara*).

What purifies more than fire ruled by Mars? The fire of consciousness burns up all sins and past impressions as described in the *Bhagavad Gītā* (4.19).

ॐ शूराय नमः

om śūrāya namaḥ

100. Heroic (*Shūra*).

This name, coming in a series related to purity, shows that the greatest hero is one who purifies him or herself and then assists others to become pure through good guidance. Purity is not about maintaining any particular rule. The sign of purity is when one feels completely at peace in one's heart. If we do not, we should not feel disheartened. The path starts wherever we are. Through patience, kindness, service to those in need, prayer and meditation, we can reach that state.

ॐ शुचिवश्याय नमः

om śucivaśyāya namaḥ

101. Dutiful (*Vashya*) to the pure (*Shuchi*).

If we want the blessing of a Yogi, it helps to clean our slate as best we can first. Determination to go further under his or her guidance is another key. Then the blessing is automatic. The Yogi will be unable to resist giving us part of his or herself.

ॐ शुभावहाय नमः

om śubhāvahāya namaḥ

102. Causing auspiciousness.

*Shubha* is auspicious, agreeable, capable, brilliant, beautiful, fortunate, prosperous, charming, happy and so forth. It can indicate one who is eminent and learned. *Avaha* causes or produces. This name promises all good through the benevolence of an unafflicted Mars. If we suspect our Mars is afflicted, then reading through these mantras is one of the useful remedies.

ॐ मेषवृश्चिकराशीशाय नमः

om meṣavṛścikarāśīśāya namaḥ

103. Lord (*Isha*) of Aries, *Mesha*, and Scorpio, *Vrishchika*.

Aries is associated with the head, the top of the spine, and *Vrishchika*, the area at the base. Together they show the path of the Kuṇḍalinī energy. The awakening takes place in Scorpio and rises to Aries. Then it recirculates down. In everyone, the life follows the same course. Scorpio holds all the secrets. Some we seek and some we may prefer not to remember. It often makes us take to a spiritual path so the wind of realization can blow through us without any disturbance to the mind and soul.

Mars is exalted at 28 degrees of Capricorn. It is debilitated at the opposite position of 28 degrees of Cancer. Exaltation is different than own sign. In it, the Graha is shining at its brightest, metaphorically, rather like a king in his throne room. The own signs, Aries and Scorpio are where Mars is in his office or at home. These are much lower pressure locations so they are more stable. In the debilitation place, the Graha can indicate a struggle to be all you want to be. A specific peak degree is only applicable to exaltation and debilitation. The peak exaltation occurs in a specific Nakshatra.

Mars is exalted in Dhanishtha. This Nakshatra is said to be where Lord Shiva plays his Damaru drum and produces the sounds of our alphabet. From thence, all the wisdom and learning of mankind comes. Therefore, this Nakshatra is said to be excellent for learning. Its ruler, the eight Vasus, are the gods of the earthly plane. Perhaps this is connected to Mars' rulership over land and property.

Mars is debilitated in Ashleṣā. This Nakshatra has the energy of the celestial serpents. This can give very elevated experiences or it can be associated with lower snake energy. Mars dislikes the snake energy and also Ashleṣā's Graha ruler Mercury. It is an uncomfortable place. Ashleṣā is a place where knowledge comes from inner insight. Mars prefers logic and reason. Rāhu and Ketu have snake energy so Mars' association with them can be difficult. On the other hand, they can instigate Mars energy to flow through the subtle channels. This association can mean the experiences of rising Kuṇḍalinī arise at some stage in our life.

ॐ मेधाविने नमः

om medhāvine namaḥ

104. Highly learned and intelligent.

He can learn perfectly, just by listening to the teacher. *Medhāvin* can indicate a state of intoxication with the bliss of pure knowledge. As someone progresses in Yoga, there comes a stage where they are inebriated with bliss.

ॐ मितभाषणाय नमः

om mitabhāṣaṇāya namaḥ

105. Having measured (*Mita*) speech (*Bhāṣaṇa*). Not speaking much.

It also means that when he achieves his goal, he says little, there is no boasting. That is why it is said that 'one who knows does not say and one who says does not know' (Lao Tzu).

ॐ सुखप्रदाय नमः

om sukhapradāya namaḥ

106. Giving (*Prada*) happiness (*Sukha*).

That state of awakening gives happiness and one in that state sheds happiness all around.

ॐ सुरूपाक्षाय नमः

om surūpākṣāya namaḥ

107. Beautiful (*Surūpa*) eyed (*Akṣa*).

The true beauty is seen in the eyes. You can see into someone's soul by looking into his or her eyes.

ॐ सर्वाभीष्टफलप्रदाय नमः

om sarvābhīṣṭaphalapradāya namaḥ

108. Giving (*Prada*) the fruit (*Phala*) of all (*Sarva*) we desire (*Abhīṣṭa*).

In his overflowing abundance of joy, he grants all the wishes of his devotees just as great kings and rulers satisfy the desires of their people.

ॐ तत् सत्

Om tat sat



Mercury, Budha

## MERCURY, BUDHA

ॐ बुधाय नमः

om budhāya namaḥ

1. Salutations to the learned one.

*Budha* has a great depth of meaning. It has the sense of awaking, being learned and wise; to know, learn, and perceive as well as causing others to learn or realize. When the Sun causes a flower to expand its blossoms, that is *Budh*. The awakening of consciousness is *Budh*. *Buddha* is the awakened one, and this is derived grammatically from *Budh*.

ॐ बुधार्चिताय नमः

om budhārcitāya namaḥ

2. Worshipped by the wise.

*Budha* is the light (*Archi*) of wisdom itself. It is that light that is praised, not some personality. When we honour a sage or anyone, we are praising their wisdom and other qualities, not the individuality. If someone praises us and we take it personally and our ego rises up, then this can then lead to much trouble. In the ancient law book, the *Manu Smṛiti*, it says that praise burns up the virtues of a person like a forest fire. On the other hand, when people speak ill of you, they are kindly taking your sins on their own heads. That is why we should be careful of listening to those who praise us and be grateful of our abusers. I think anyone who pays attention will know the truth of this. Life is really quite different from what it appears to be.

We all have the light of wisdom within us. It is like a small flame that grows with care and attention. Initially, we may have to be extremely quiet to bring it to conscious awareness. Having found it, then we should give it the fuel of attention every day. The wise are those who constantly attend the flame. Traditionally, the sacred fire is worshipped at every junction of the day: sunrise, midday (apparent noon) and sunset. The



junction times are moments of quiet in nature when it is easier to find the inner light. If we keep feeding the fire it may burn so bright that it never leaves our awareness.

ॐ सौम्याय नमः

om saumyāya namaḥ

3. Peaceful, content.

*Saumya* can mean born from Soma, which is a name of the Moon. It is said that Jupiter was married to Tārā (star) but then the Moon eloped with her and she bore Mercury by him. Eventually, by the intervention of Brahmā, the creator, Tārā was restored to Jupiter. When Jupiter saw the child, it was so beautiful that his anger melted and he adopted the child. From this we know that Mercury indicates adoption and also a Guru's (Jupiter) students who are like his children during their studies. Also, that Mercury can make a person very handsome or charming.

The nature of true wisdom is that it leaves us in a very gentle and peaceful inner state. Like the Moon or the Divine Mother, it has great softness and is utterly relaxed. The person may be very active in their life but internally there is a calm steadiness.

ॐ सौम्यचित्ताय नमः

om saumyacittāya namaḥ

4. Of peaceful mind.

This state of peace (*Saumya*) pervades all the active states of the mind. *Citta* is the heart, the mind, the memory, the intellect and reason. It is also what we see and desire. Everything is made calm. Mercury (reason) and the Moon (feeling, desire) tend to compete causing confusion. The solution lies in this state of peacefulness, which arises from the awakening of true knowledge.

ॐ शुभप्रदाय नमः

om śubhpradāya namaḥ

5. Giver (*Prada*) of all good (*Shubha*).

Real peace gives every kind of useful benefit. There is nothing to compare with it other than those sublime states that arise from it. Out of one awakening, another arises, each more beautiful than the last. One experience is the flow of insights into problems as they come to mind, small or big. Others are the internal openings, the spiritual awakenings. This flow can happen to anyone, it only takes a little bit of peace in the heart. The world is full of distractions. This is why, when we have a problem to solve, we put down our phones and computers and go for a walk on our own in the park or go and sit in a shrine.

ॐ दृधव्रताय नमः

om dṛdhavratāya namaḥ

#### 6. Of firm vows (*Dṛdha Vrata*).

Firm means persisting with what one vows to do. Mercury rules two zodiac signs: Gemini, an air sign and Virgo, an earth sign. Air gives movement and earth gives stability. When resolved, its undertakings can be unshakeable.

This name gives us the clue that Mercury is the planet that has the willingness and capability to repeat a mantra very many times. This is helpful for spiritual practices as well as in the Vedic remedies. These are to help if some area of one's life is blocked or afflicted. This typically involves spending a few minutes or hours a day for 40 days or a year repeating a particular mantra. Perhaps one has to repeat it 100,000 times. When you start doing it, it starts to work and that may involve, on occasions, some tough experiences as one's dysfunctions get redressed. It is like a washing machine. If one does not have a firm resolve, one will not keep at it and little will be achieved. The astrological chart shows us our limitations. We can then work to lessen these limits or not, as we wish. If we choose to wear them away, we will have to do the work involved but the rewards are great.

ॐ दृधफलाय नमः

om dṛdhaphalāya namaḥ

#### 7. Giving stable, long-lasting results.

*Dhṛdha* indicates that the results (*Phala*) of the vows undertaken are not momentary but have real and profound implications. This underlines that a firm resolve is always essential for success.

ॐ श्रुतिजालप्रबोधकाय नमः  
om śrutijālaprabodhakāya namaḥ

8. Competent in creating an effect.

*Shrutijāla* can mean magic or illusion. It can also mean the collection (*jāla*) of the Vedic hymns. They are called *Shruti*, that which is heard or cognized. *Prabodhaka* suggests great power or ability.

Having made a firm vow to accomplish something, how is this undertaken by Budha? Here we are told that his learning and skill are employed. While Mars shows his sword, Mercury skillfully creates an effect to direct the minds of others to support his intent. If he is expert in mantras, he can even harness the subtle powers of nature. This can be thought of as magic and there are legitimate and illegitimate uses of mantra. Those who indulge in black magic are digging themselves a deep hole. However skilful, sooner or later they fall into the well of their own creation from which it is hard to escape.

Mantras done for self-purification and awakening are harmless, if we know what we are doing. Some mantras, like those in this book, are safe. However, please read the section *Caveat* on page 9. Others are meant to be received from an expert who can determine their suitability for the person. There are many rules and it is desirable that the teacher has awakened the Shakti of the mantra through their own consciousness and practice.

ॐ सत्याऽवासाय नमः  
om satyā'vāsāya namaḥ

9. Truth is dwelling in him. Clothed only in truth.

*Satya* is truth. *Avāsa* is unclothed or naked. This name is mentioned here to counter any possible misunderstanding from the last name. Black magic or any kind of deceit is not truth. Truth is never deceitful. Therefore, the only type of Mantric application that is legitimate is if it transforms the user to a higher state and makes him or her fit for a better destiny. Some people are born with some kind of ability. With little

effort, they can make others or even natural forces do their bidding. I have personally observed that exploiting such power is not advisable except in extreme circumstances. The difficulty is that one does not know the scope of what one is doing.

Suppose there is a drought and you make it rain. If you have that blessing, which is directly related to Mercury and the nodes, this is not difficult. However, what happens to the weather in other places because of the change you induced? Has some farmer who needed rain been deprived because the rain went elsewhere? I'm giving a very mild example but I have seen more serious cases. We humans are expert in exploiting the natural world. If we had more power we would use it. Thank God we are given only a little even though it can be increased with practice

That is why, first, we have to rise above our animal nature. Really, we are two creatures in one body. There is the violent, exploitative, selfish lower nature and there is the divine, selfless and utterly noble higher nature. We are all a mix. Infinite power resides at the base of the spine and it is part of the great intelligence of nature that it cannot be fully utilized by the selfish small ego. However, there are intermediate stages. It is like a novice warrior who is given a weapon after some training but before the full course is completed. At this stage, he might easily hurt himself or others. So, some power can be gained before the selfishness is transcended and that little power looks like a lot to the average human. That is how some bad things happen. The story of the sage Milarepa (Moon 6) . It is a helpful example.

ॐ सत्यवचसे नमः

om satyavacase namah

#### 10. Speaking truth (*Satya Vachas*).

He embodies truth and communicates it. Those fond of a particular religion naturally feel their book is the word of God and is the highest truth. That is why we expect the religious people to exemplify truthfulness.

The signs of Mercury are opposite those of Jupiter. They are the two planets of learning and knowledge and represent the teacher, Jupiter, and the student, Mercury. When they join in the sky, it is said to be a Guru Shishya (teacher + student) Yoga and is very auspicious. The intelligence of Mercury guided by the wisdom of Jupiter, is the best possible situation.

How the yoga expresses itself depends on the sign(s) of the zodiac involved. For example, Cancer gives the highest philosophy while Scorpio may take a Tantric angle. Whatever we find in this world, it is a result of the combinations of planets and constellations. Each person is a unique expression, evolving according to the Divine Will and thus perfect in God's view.

Traditionally, each Guru saw what the tendency of the student was and gave him or her the appropriate kind of knowledge and work. That is why individual guidance is best. An instruction given to someone else is just for them unless it rings in our heart. Great teachers can answer our questions even if we are unable to get close enough to ask. We only need to be alert for the clues.

The Mercury Jupiter conjunction has other names. Jupiter rules the North-East where Gemini lies in the Vedic chart. As this is the direction of Ishāna (Shiva), this combination is called Ishāna Yoga. In Lord Krishna's chart, Mercury and Jupiter are conjoined in planetary war in the fifth house. This house can indicate books and the great *Bhagavad Gītā* was expounded on the battlefield. Hence, this Yoga is sometimes called the Bhagavad Gītā Yoga. It is highly fruitful and auspicious. It can start wisdom lineages.

The opposition of Mercury and Jupiter represents the debate between the teacher and the student. A bright student delights the teacher by asking difficult questions. The simple and devoted also delight the teacher because their simplicity is the essence of truth. The great Adi Shankarāchārya had four disciples. Two had great learning and the third exceptional realization. The fourth washed the master's clothes and performed other needed service. Through this simple devotion, he was the first to realize the complete knowledge. The Guru appointed him as the master of the knowledge in the North.

Mercury, unless retrograde, is debilitated in Pisces, a sign of Jupiter. Pisces is the 12<sup>th</sup> sign of the zodiac and represents the end of the path. In Pisces, all our attempts at self-promotion have to end so we can fit through the slim gateway into the field of bliss. Overcoming the ego is the challenge of every Pisces Ascendant. When Mercury is exalted, we are full of brilliant ideas or busy with collecting wealth. The debilitation is the challenge to accept the wisdom of Jupiter without trying to reinvent it. Whatever Graha is in Pisces, there is the opportunity to gently let go of its agenda. This can make the Graha very auspicious.

ॐ श्रेयसां पतये नमः

om śreyasām pataye namaḥ

11. Lord among the righteous or fortunate.

*Pati* is the leading person or lord and *Shreyasam* are the blessed or most fortunate ones. Having a strong Mercury is a great blessing. It suggests a good intellect and the intelligent always rise to the top.

Homo Sapiens rules the Earth because of our vastly greater intelligence. The other hominids must have fallen a little short despite having greater physical strength in some cases, so they are gone. Now the question arises, what if the universe or some lab comes up with another species that is far more intelligent? If we are just a few genetic mutations away from the great apes, then this seems most likely to occur.

This line of thought always brings me back to the extraordinary yogis that have existed over the millennia. People who have capabilities that are so beyond the ordinary that most people cannot believe they exist. Some are said to have lived for thousands of years or have various abilities like levitation. A few years ago, when I was visiting India, I was told about a sage who was, at that time, living in a lake. He came out every few weeks for a few hours and then went back under the water. The fish would nibble at his skin but no people disturbed him.

Finding a place to meditate undisturbed is very hard. That is why the yogis go so far into the Himalaya. Mountaineers saw beings walking in remote and uninhabitable places and there was talk about 'yetis'. Actually there is a Sanskrit word *Yati* for an ascetic. These people are protected by our disbelief but if they exist, and there are eyewitness reports that they do, then they would be a match for any advanced species, human or alien.

In one of the Vedic texts, the *Yoga Vasiṣṭha*, that is believed to be extremely ancient, it describes a voyage undertaken by two ladies far beyond our Solar system. The Goddess Saraswatī visits Queen Līlā and decides to take her on a tour of the universe. Refer to Ketu 105 for more on this story. Whatever one's willingness to believe, the statements in the *Yoga Vasiṣṭha* are surely quite remarkable.

ॐ अव्ययाय नमः

om avyayāya namaḥ

12. Imperishable.

While force perishes (*Vyaya*), truthful intelligence survives (*Avyaya*). Ultimately, only pure Truth is imperishable. It is the supreme blessing that this is knowable.

ॐ सोमजाय नमः

om somajāya namaḥ

13. Born (*Ja*) of the Moon (*Soma*).

Soma is the nectar of immortality. Imperishability comes from Soma, and Soma is the nectar of Truth. By adhering to truth we come closer to that and begin to feel the influence of the Soma. This makes us longer lived. That is how some saints in India have lived for hundreds or thousands of years. Of course, some people will find this incredible but I am not trying to convince anyone. If you spend time in India, you will see amazing things. The incredible can become credible. For most people, however, this longevity is more a matter of consciousness. One feels an inner sense of immortality and increasingly loses the fear of death.

ॐ सुखदाय नमः

om sukhadāya namaḥ

14. The giver (*Da*) of happiness (*Sukha*).

Truth is the only source of real happiness because it generates Soma, which is the essence of bliss. Mercury can represent all kinds of entertainment and entertainers. Gemini is especially associated with such people. Since its central part contains the constellation of tears, Ardrā, we get the classic tragic comic, someone who makes everyone laugh but has a tough personal life, or the tragicomedy of Shakespeare and others. Ardrā often produces astrologers. They have to see from where the crying is coming and try to bring some laughter.

ॐ श्रीमते नमः

om śrīmate namaḥ

15. Possessed of all auspiciousness and wealth.

*Shrīman* is also the first name of the Moon, the father of Mercury. The lineage of the Moon is full of auspiciousness.

ॐ सोमवंशप्रदीपकाय नमः

om somavaṁśapradīpakāya namaḥ

16. Shining (*Pradīpaka*) in the family of the Moon (*Soma Vaṁsha*).

He is the outstanding member of that lineage. The Moon and Mercury have a complex relationship. In the story, the Moon is the father of Mercury but in the chart the Moon is the mother. She, the mother, loves him but he sees her as an enemy. It is natural for a mother to love her child but children who have been born under unfortunate circumstances may blame their parents. Mercury, according to the story of his birth (Moon 3), was a bastard child. Even though he was adopted by his mother's husband, he feels badly towards his mother. These stories make it easy for us to remember the relationships between the Grahas in Vedic Astrology. At the same time, we see the same thing playing out in day-to-day life.

ॐ वेदविदे नमः

om vedavide namaḥ

17. The knower (*Vid*) of the *Veda*.

Mercury shines gloriously when it has imbued good knowledge. The Veda is the highest knowledge because it was not a human creation; the seers heard the hymns deep in their meditation and sung them out. Others copied them down. It is said '*Vedavid vedaiva bhavati*', the knower of the Veda is the Veda itself, or becomes That. Listening to the Vedic hymns thrills the soul because it awakens the finest impulses of creation and consciousness itself. The words of the enlightened have a similar effect and the texts they have written are very powerful.

ॐ वेदतत्त्वज्ञाय नमः

om vedatattvajñāya namaḥ

18. The knower (*Jña*) of the essence (*Tattva*) of the *Veda*.



Knowing the Veda is the first level of being a seer. Beyond that there is the level of fathoming the essence of it and expounding that for the benefit of others.

ॐ वेदान्तज्ञाणभास्कराय नमः

om vedāntajñāṇabhāskarāya namaḥ

19. Shining (*Bhāskara*) with the knowledge (*Jñāṇa*) of *Vedānta*.

What is the ultimate essence of the Veda? It is called Vedānta, literally the end, 'anta', of the Veda. Vedānta is the wisdom of Oneness. It arises from the direct experience of a state where all creation appears like a dream within a grand wholeness. The dream is real but transient and as such appears unreal. The wholeness is dominant. This makes the dream secondary or as if an illusion (*Maya*).

Anyone who persists with their spiritual practices can reach this state even if they have never heard of it. In fact it is never as one has heard, being inherently indescribable. Different intellects will express their experience differently and this can give rise to various philosophies. These philosophies can be useful if one has the experience described.

ॐ विद्याविचक्षणाय नमः

om vidyāvicakṣaṇāya namaḥ

20. Skilful (*Vicakṣaṇa*) in knowledge (*Vidyā*).

Vidyā indicates all kinds of knowledge from the sacred lore of the Vedas to all the arts and sciences. It can include special mantras and other techniques for doing magic. Mercury can be expert in this. It may be beneficial if not associated with any greed or selfishness.

ॐ विदुषे नमः

om viduṣe namaḥ

21. Wise (*Vidus*).

Whatever skill one has acquired must be associated with real wisdom. Book learning helps as a preparation. The biggest problem with learning is the acquisition of concepts. Concepts have their value but they

cover up our innate knowing. Once we buy into 'the world is like this', then we stop innocently seeing the world as it is. All propaganda is about selling a concept because, once one has bought in, one is easily manipulated using that concept as a platform. It generates communities of people who imagine they are like-minded because they are all subscribers to a particular concept and that can be a positive thing until those managing the concept start a conflict with the members of a another conceptual group.

If one is to truly know oneself, one has to peel off the layers of concepts until the inner innocence is revealed. It is about letting go of concepts such as 'I am female or male'. The realities remain but the identification with the differentiation loses its addictive grip. The soul is neither male nor female. It can take a female body and then take a male one. If there has been a long series of female bodies and then a male body is assumed, after some time the person may think 'something is wrong, I should have been female'. The subtle structures of past lives remain and we are influenced by them but we only rarely visually remember memories of those lives. However, if we observe our experiences, we can figure out many things about these shadows. You go to a place and feel as if you've been there before. You meet a stranger but they seem familiar. A child is born and from the earliest age has particular talents or strong interests. How did Mozart start composing at the age of five?

My scientific colleagues may try to show that by some freak of chance, Mozart's brain had some special wiring, which is all fine. That is the shadow I am talking about and it does not matter whether you want to make theories about past lives or imagine it is all chance. However, the evidence for past lives is quite extensive. Close to my home, the famous University of Virginia has a department specializing in reincarnation research. They have a database of over 2500 cases where children have given information about a previous life, which has been checked out to a greater or lesser degree. I have personally come across two clear cut cases like that, perhaps you have too. Since I started talking about it, several people have brought me their own experiences that sound convincing. I, myself, have thought forms from multiple cultures. This helps me identify with many different people. Had I been repeatedly reborn in the same culture, I would be one of those people fighting to protect it against any 'foreign' intrusion.

I can identify with Americans, Europeans, Indians, Africans, Chinese and Arabs but who am I? The truth is 'none of the above'. All of that is what is. My Indian shadow, an old pandit, is very strong. When I visit a Middle-Eastern country, I can sense I was a scholar there once and it is quite emotional. The only way to handle it is to let it be just as it is, let

go of all the concepts and then there is a chance of knowing the real truth. The emotional body may still experience the dramas of the shadows but that is just the environment of the Self. The Self is beyond all races and all places.

ॐ विद्वत्प्रीतिकराय नमः

om vidvatprītikarāya namaḥ

22. He causes fondness (*Prītikara*) of those possessed of wisdom (*Vidvat*).

He represents those who are delighted by the wise or learned and they are delighted with him. Delighted means any kind of joy, friendliness or kindness. A teacher is always looking for a good student.

ॐ ऋजवे नमः

om rjave namaḥ

23. Upright, honest, straightforward, favourable (*Rju*).

The wise love those who are honest and upright and they help them. Good rulers attract good advisors. If the ruler is not honest the good advisors prefer to busy themselves in their private studies and with their students though they will do their best to protect the people through good advice, if asked.

ॐ विश्वानुकूलसञ्चाराय नमः

om viśvānukūlasaṅcārāya namaḥ

24. Bringing about (*Saṅcāra*) universal kindness. (*Viśva Anukūla*)

He has an attitude of agreeableness towards everything. The mark of a truly wise person is that they do not harbour any negative attitudes. Lord Rāma, who had to fight the demon Rāvaṇa who stole his wife, is the exemplar as he was never heard speaking ill of anyone.

The state of enlightenment is a state where everything is seen to emanate from or be of the same essence as the Self. One has no issue with one's own Being. There is a state where every body is equally one's own body. If one experiences this state, then it is easy to understand. Otherwise, we concern ourselves with one body and to a lesser extent a

few others who appear close to us. It has been wisely said, 'knowledge is different in different states of consciousness'.

ॐ विशेषविनयान्विताय नमः

om viśeṣavinayānvitāya namaḥ

25. Possessed (*Anvita*) of exceptional politeness (*Viśeṣa Vinaya*), good conduct.

If Mercury is not strong, then we have to try a little harder to be polite. Vedic Astrology says that Mercury alone is exalted in its own sign. That means, if we want to exhibit more of Mercury's good qualities, we have to use our own intelligence and determination to do so. For example, if we want to spend time with people who do not swear and we have got into a habit of using swear words, then we can adjust if we firmly decide to do so and practise not swearing. It is the Pygmalion (My Fair Lady) story and all of us can up our game if for some reason we wish to do so. However, whether we have a certain type of behaviour or not has nothing to do with real wisdom. Society has concepts about what defines politeness. Mercury is capable of adjusting well to that.

ॐ विविधागमसारज्ञाय नमः

om vividhāgamasārajñāya namaḥ

26. The knower (*Jñā*) of the essence (*Sara*) of manifold scriptures and sciences (*Vividha Agama*).

The essence of the subject is determined by the intellect because that is its function. It keeps penetrating until it reaches the finest level.

ॐ वीर्यवते नमः

om vīryavate namaḥ

27. Endowed with vitality (*Vīrya*).

Vitality arises from knowing the essence. The word *Sāra* used in the previous name (Mercury 26), means essence. It is closely related to the word *Rasa*, which is like the sap of a plant. Ayurveda makes *Rasāyanas*, herbal preparations, which make the body strong. Subtle

insight vitalizes the intelligence. The vision of wholeness is the highest form of Rasa and revitalizes everything, even one's environment.

ॐ विगतज्वराय नमः

om vigatajvarāya namaḥ

28. Free from anxiety, fever (*jvara*). Literally, dispersing (*Vigata*) it.

We may be anxious about using a machine until we understand how it works. In this way, proper knowledge removes anxiety like proper medicine removes fever. The knowledge of the unified wholeness of life removes the ultimate cause of all distress.

ॐ त्रिवर्गफलदाय नमः

om trivargaphaladāya namaḥ

29. Giving (*Da*) fruits (*Phala*) to the initiated.

What is it that gives fruits to the initiated? It must be the object of their devotion, the Supreme Being. This is why, Mercury, the Graha, is associated with Lord Vishnu. Vishnu means the all-pervading One who sustains everything. Because he sustains everything, he is concerned about the social order and welfare.

*Trivarga* can refer to the three twice-born Varnas or sections of society. That is, all the people who would take initiation into the Gāyatrī Mantra and practice it three times a day at sunrise, apparent noon and sunset. Whether one is fit for initiation has nothing intrinsically to do with one's family background. If one is sincerely interested in higher wisdom, then one is fit for initiation.

One's group as defined by Varna is based on one's mental propensity. Caste is a corruption of this based on birth. Caste systems of various kinds are found in most countries. After the Norman invasion of England in 1066, the society became intensely stratified and this only started to fall away quite recently.

Only a few hundred years ago, certainly in parts of India, caste was determined by one's choice of profession. Then it degenerated into a question of birth and some who were born into high caste families forgot the compassion of their forebears and obtained a low reputation for their clan. Naturally, children tend to follow the behaviour and profession of

their parents. Where they follow a different path, they should be considered to belong to the 'caste' that suits their mentality and activities. That is, if one insists on having a caste concept at all. In reality, the disrespect earned by many 'high caste' people in India was due to simple human selfishness and misplaced pride while their family tradition was one of humility, generosity and care for the needy.

Vedic Astrologers and teachers of any Vedic discipline are Brāhmins by profession. Therefore, they must set a very high example and maintain a regular spiritual practice. The sages say to be a Brāhmin one must have a regular spiritual practice. After all, such practice has many precious benefits.

ॐ अनन्ताय नमः

om anantāya namaḥ

30. Endless (*Ananta*).

That which is endless is the Supreme Being. Some might say that intellectual enquiries into knowledge are also endless, by which they mean that they will never reach the Supreme. If, however, they do reach the Supreme they end in the endless.

If we have a strong influence of Mercury, we may tend to talk too much. If we can, we should convert this into the useful tendency of continuously repeating a mantra like this one while taking proper care when driving, handling machinery and any other task that requires full attention.

Ananta is said to be the great Nāga in serpent form on whom the Lord Vishnu rests. Ananta is the ruler of the upward direction and identified with Ketu, while Mercury's deity is Vishnu. Both are all-pervading and thus endless. Ananta is said to recite the names of Vishnu through his 1000 mouths, typifying the firmness of worship indicated in Mercury 6.

Thus the natural uprising of the Kuṇḍalinī Shakti, the power of awakening, is indicated here as well as the result of this uprising, which is unbounded awareness, consciousness that is endless. The image of Vishnu resting on Ananta represents that endless consciousness that rests on the uprisen Kuṇḍalinī.

Ananta is said to have taken human form from time to time. His incarnations include Balarāma, the brother of Shrī Krishna, Mahārishi

Jaimini, who taught the most advanced knowledge of Jyotisha as well as the *Purva Mimamsa*, and Mahārishi Patañjali, who taught the great *Yoga Sūtras*. The *Yoga Sūtras* uplift our consciousness to a unified state and the *Purva Mimamsa* then refines that condition so that only the ultimate onset of Brahman Consciousness remains. Beyond that there is no more meaning to states of consciousness though the process of refinement of the physical is endless.

ॐ त्रिदशाधिपपूजिताय नमः

om tridaśādhīpapūjitāya namaḥ

31. Worshipped (*Pūjita*) by Indra, king (*Adhipa*) of the gods and the wholeness of natural law.

The laws of nature are ever bowing to the Supreme Being, Vishnu. All of nature serves the wise. *Tridasha* means 3x10 or 30. This points towards the 30 degrees in each sign and specifically to the division of the sign into three sections of 10 degrees each. These are variously called *Dṛkāṇa*, *Dreṣkāṇa*, *Drekkāṇa*, etc. Mercury has Lord Vishnu as his deity but which form? This name reminds us that it depends in which *Drekkāṇa* it falls. The first indicates Lord Rāma, the second Lord Kṛṣṇa and the third other of the ten avatars depending on the chart.

ॐ बुद्धिमते नमः

om buddhimate namaḥ

32. Possessed (*Man*) of intelligence.

This tells us explicitly that *Buddhi* or intellect has to be seen from Mercury in the chart. *Buddhi* has a very wide meaning including reasoning, judgment, comprehension, perception, meditation, presence of mind, having a ready wit, having a right opinion, and more.

Those ruled by Mercury exhibit all these things including a love for wittiness. People with a strong Mercury tend to crack jokes or use words cleverly.

ॐ बहुशास्त्रज्ञाय नमः

om bahuśāstrajñāya namaḥ

### 33. Knowing (*Jñā*) many sacred texts (*Bahu Shāstra*).

He knows many subjects. Mercury rules over two dual signs, Gemini and Virgo. A characteristic of dual signs is that they cause us to do multiple things at once which, being Mercury, means wanting to learn many things.

ॐ बलिने नमः

om baline namaḥ

### 34. Strong (*Balin*).

Even though Mercury is a small fast moving planet, its influence is strong. That is why Mahārishi Parāshara gives his astrological aspect full strength. The only other planet so endowed is Jupiter.

ॐ बन्धविमोचकाय नमः

om bandhavimocakāya namaḥ

### 35. Completely destroying (*Vimochaka*) bondage (*Bandha*).

Ignorance disappears when knowledge is acquired. Self-realization removes the illusion that 'I am this body and personality' and all the bondage that comes with that. The twelfth house of the astrological chart indicates bondage especially imprisonment, hospitalization, staying in an ashram or marriage. While the word bondage has a negative connotation, some forms of bondage, like marriage, are often much desired. Commitment is good. If there is a problem, it is to do with an internal identification with the experience, not the external situation. That identification is removed by real knowledge.

Mercury indicates childhood, especially from four to twelve, and can promote childish behavior. Having multiple affairs without a commitment is a very immature expression of Mercury. In the immature state we avoid commitment to avoid 'bondage'. In the mature state, we seek knowledge so we are free in the midst of all kinds of commitments.

ॐ वक्रातिवक्रगमनाय नमः

om vakrāativakragamanāya namaḥ



36. Having both retrograde (*Vakra*) and very retrograde (*Ativakra*) motions (*Gamana*).

Very retrograde means the phase of its apparent motion when the planet is moving backwards very fast. Mercury, being closer to the Sun than the Earth, appears to swing backward and forward in the sky and has the fastest backward motion of any planet. *Vakra* also has the sense of irregular motion. The Sun would be the example of regularity and Mercury's frequent change of direction is seen as irregular.

ॐ वासवाय नमः

om vāsavāya namaḥ

37. Wealthy (*Vāsava*).

Mercury rules over money and thus wealth (*Vasu*). An intelligent person is rarely poor unless that is his choice. Mercury gives both an interest and skill in business. Real wealth is a state of inner abundance and clarity. This name can also mean having the results of excellence or benevolence (*Vasu*). He rises up due to his good qualities. It is much more than just money.

ॐ वसुधाधिपाय नमः

om vasudhādhīpāya namaḥ

38. The lord (*Adhipa*) of the earth (*Vasudhā*). An emperor. Literally, the lord of wealth creation and liberality.

A strong Mercury can indicate the most wealthy tycoons. A penniless English woman wrote a few books using her fertile imagination and became wealthier than the Queen of England – J.K. Rowling.

ॐ प्रसन्नवदनाय नमः

om prasannavadanāya namaḥ

39. Has pleasant or pleasing speech (*Prasanna Vadana*).

If a writer's book is going to be read it has to please the reader. If the whole world likes it, you are made. If one's consciousness is pure, every word is delightful, whatever the words spoken. It carries a pleasing,

enlivening vibration. Whatever is one's state of mind and heart is what is conveyed, whatever the words one utters. Vadana can also mean the face. His look, his words and the points he makes are all pleasing.

ॐ वन्द्याय नमः

om vandyāya namaḥ

40. Worshipped (*Vandya*).

If people like your words, they may even become adoring fans, disciples or followers. Social media is heavily into Mercury!

ॐ वरेण्याय नमः

om vareṇyāya namaḥ

41. Pre-eminent (*Vareṇya*). The desired one.

Those with a strong Mercury are highly intelligent and the intelligent rule the Earth and the skies. We see that the smart overcome the strong but the kind of intelligence exhibited by the great sages is entirely beyond any kind of 'smart' we know. It is a strange and wondrous thing that the powers of nature will serve the truly intelligent. The mark of true intelligence is the complete lack of neediness and egotism.

One who has realized that level of intelligence has nothing further to acquire so takes nothing from anyone but constantly gives. That is why we all feel drawn to such people. We hope to get a little of their vastness. We pretend to be devoted but it is all selfishness. Even so, there is no blame because we know that we need help to rise higher and the wise want to help. It is their God-given task so there is no harm in approaching them. As long as we offer some service to them if the chance arises, there is no fault.

ॐ वाग्विलक्षणाय नमः

om vāgvilakṣaṇāya namaḥ

42. Of extraordinary speech (*Vāg Vilakṣaṇa*).

What one says or writes is exceptional in one way or another, which can include puns and strange or unexpected expressions. Naturally, this includes tales of wizardry. Motion pictures and other art with something of the extraordinary in them are highly popular. This name may help those with writers block.

ॐ सत्यवते नमः

om satyavate namaḥ

#### 43. Truthful (*Satya Vat*).

While Mercury can represent many kinds of expression, the best is one that expresses the highest truth. Someone with a strong Mercury should be naturally truthful. However, Mercury, being mercurial, is easily influenced by other planets as well as the sign it is in. The influence of Jupiter and the Sun are good as they have a natural purity being Sāttvic. The Moon is also Sāttvic so its influence is good but, as we have discussed, Mercury has issues with the Moon. Other planets can lead Mercury astray. If it were not so, the lawyers would have little business to do.

The Tamas Grahas, Mars, Saturn, Rāhu and Ketu can easily modify the truth for their own ends. They tend to be careless with it. Venus, being Rajas, likes the idea of truth but it is not always expedient. If Jupiter associates, then the person will likely be truthful. This is also true if the person's Ascendant and Moon are strongly associated with the Sattva Grahas.

ॐ सत्यसंकल्पाय नमः

om satyasamkalpāya namaḥ

#### 44. Of truthful (*Satya*) intention (*Samkalpa*).

Earlier we saw that Mercury can make a firm resolution and thereby gain great results. Sankalpa also means a definite intention to do something and here we see that it should be grounded in truth. Those ruled by Mercury must take care not to succumb to any dishonest plan.

ॐ सत्यबन्धवे नमः

om satyabandhave namaḥ

#### 45. Of truthful (*Satya*) association (*Bandhu*).

Only a few decades ago, all business transactions in London, for example in the gem trade, were done with a handshake. Often there were no paper contracts. It was well known that 'An Englishman's word is his bond.' It was even more true in India when the traditional practices were prevalent and it certainly is true of good people all over the world today. However, it seems that cheating and criminality are increasing, especially copyright violation. Honesty is the principal currency of a prosperous society. Without it, the money drains into the accounts of lawyers and security firms. Wealth still circulates but much less efficiently because every stage has to be more carefully guarded. Eventually, society becomes ungovernable.

I once visited a country and my host was said to be the only truly reliable and entirely honest person. He meditated every day. He was quite old but the (highly corrupt) President called him out of retirement to head the department that decides all estate issues. The President knew that if he gave that job to anyone else, there would be chaos as every issue would be decided by a bribe. Even in an utterly corrupt government, an honest person is like gold because if there is no honesty, the whole structure collapses and then all the corrupt profits go with it. My friend died and, as it happened, shortly after that the country descended into civil war. The people were the nicest people but those who got themselves into positions of power often took advantage of it, as happens in many countries.

This name can also mean having truthful relatives and friends and Mercury is the significator for these in the Vedic chart.

ॐ सदादराय नमः

om sadādarāya namaḥ

#### 46. Always (*Sadā*) respectful.

*Adara* is also reverence, honour, care, attention and eagerness. We have seen the importance of truthfulness. Now we are alerted to the importance of respectfulness as well as proper care and attention. These are all the keys to success in business as well as life in general. Purified consciousness respects everything because it sees itself in everything.

ॐ सर्वरोगप्रशमनाय नमः

om sarvarogaprasāmanāya namaḥ

47. Quieting (*Prashamana*) all (*Sarva*) diseases.

*Roga* is that which, literally, breaks up strength. Mercury rules over Virgo which is the place of herbs and medicine. If one's Moon is in Virgo, or is connected with it, then one may follow a healing profession. Virgo is the sixth sign and is thereby connected to the sixth house, which rules over health and disease. Specifically it rules over the colon and good digestion is the key to good health. Virgo's main issue is weak digestion. If the consciousness is pure, then the digestion is not disturbed by the fluctuating state of the mind. Medicine and meditation, Ayurveda and Yoga, are the means indicated here. Mercury is therefore a key planet for doctors and medicine.

ॐ सर्वमृत्युनिवारकाय नमः

om sarvamṛtyunivāarakāya namaḥ

48. Warding off (*Nivāraka*) all (*Sarva*) (causes of) death (*Mṛtyu*).

This is one reason why Mercury represents healers. In particular, Mercury is the doctor who treats using food and medicine as he does not want to cut the skin. Surgery and acupuncture require the energy of Mars.

ॐ वानिज्यनिपुणाय नमः

om vānījyanipuṇāya namaḥ

49. Skilled (*Nipuṇa*) in trade (*Vānījya*).

After two names pointing at medicine, we now are reminded of the importance of Mercury for business and money. This is not money derived by luck, it comes through his skillfulness.

ॐ वश्याय नमः

om vaśyāya namaḥ

50. Attractive (*Vashya*).

In so many ways, Mercury can make a person and a soul attractive. What makes someone attractive? Every one of our cells is programmed to do two things. Move away from pain and move towards resources. This programming is in the cell walls. The larger the cell wall, the better it works but there is a physical limit to how large a cell can become. Some scientists believe that larger organisms are nature's way of making a larger surface area. Whatever the truth, we do move towards a source of energy that we seek whether it is in the form of money, food, power, fertility or spiritual upliftment. A strong Mercury can give you an abundance of one or more of these things and others move towards you as a result.

ॐ वाताङ्गाय नमः

om vātāṅgāya namaḥ

51. Beautiful limbed.

*Vāta* normally means wind or the Ayurvedic dosha related to motion. *Anga* is limbs, so there is a sense of expressive or moving limbs. This hints at the association with the *Vāta* dosha like the next name and Chapala below. *Vāta* is constantly on the move, unstable, but quick witted. *Vāta* also means desired or wished for, hence appearing attractive or beautiful.

ॐ वातरोगहृते नमः

om vātarogahr̥te namaḥ

52. Taking away (*Hṛt*) diseases (*Roga*) caused by *Vāta* dosha.

Ayurveda describes every disease in terms of *Vāta* (wind), *Pitta* (heat) and *Kapha* (phlegm). While each disease has a predominance of one, *Vāta* is implicated in everything especially pain. *Vāta* is the first to go out of balance so when it is balanced, health is good.

ॐ स्थूलाय नमः

om sthūlāya namaḥ

53. Powerful.

*Sthūla* can also mean big, bulky, corpulent or clumsy but clearly this name does not intend coarseness and the like, though it hints at Mercury's connection to corpulence. Mercury's signs, Gemini and Virgo, are implicated in hormonal problems, which can promote obesity. This and the next name (54), echo Mercury's lordship over the Earth element.

ॐ स्थैर्यगुणाध्यक्षाय नमः

om sthairyaguṇādhyakṣāya namaḥ

54. Presiding (*Adhyakṣa*) over the quality (*Guṇa*) of firmness.

*Sthula* or *Sthairya* is difficult to move, it cannot be easily pushed around. Afflictions to Mercury can indicate damage to the physical structure such as broken bones. Someone with a clear intelligence is also difficult to manipulate with falsehood.

ॐ स्थूलसूक्ष्मादिकारणाय नमः

om sthūlasūkṣmādikāraṇāya namaḥ

55. Causing (*Kāraṇa*) grossness, subtlety and the like.

This points to an intellect that defines or judges. A refined intellect locates the fine (*Sukshma*) within the gross (*Sthūla*); it sees all qualities. *Adi* points at all kinds of qualities in the perceived world. The mind and senses register, the intellect recognizes and then defines or judges the qualities.

ॐ अप्रकाशाय नमः

om aprakāśāya namaḥ

56. Self-illuminated.

The ability to judge correctly is not a product of the intellect alone, which is not self-illuminated, but of the Self, perceiving through the intellect. While we can observe things, even subtle things, and judge or infer invisible things like the intellect, the Self is hidden. Another interpretation is that the intellect is 'dark'. *Prakāsha* is shining and 'a' can mean 'not'. That is, the intellect has no light of its own, it depends on the Self. Therefore, we should not rely on purely intellectual ways of

acquiring knowledge. This is why, as one gets more educated, one becomes more and more aware of one's ignorance as one sees the extent of what one does not know. Only the Self is the seat of all knowledge.

ॐ प्रकाशात्मने नमः

om prakāśātmane namaḥ

57. The light of the Self (*Atman*).

This name clarifies the meaning of the last one (56). It is the Self that illumines all our organs of knowing. The intellect has been said to be 'the lamp at the door' making it possible for consciousness to realize itself as the Self and cognise the world at the same time.

ॐ घनाय नमः

om ghanāya namaḥ

58. Profound, solid (*Ghana*).

As lord of the earth element, Mercury rules over everything that has solidity. Solidity implies material substance but what is truly profound? Only infinity, as everything else is much smaller. That is the nature of the Self. It has no boundaries and exists everywhere.

ॐ गगनभूषणाय नमः

om gaganabhūṣaṇāya namaḥ

59. Decorating (*Bhūṣaṇa*) the heavens (*Gagana*) or adorned by it.

The planet Mercury is an ornament of the sky. For the Self-realized the universe exists within the Self as an ornament.

ॐ विधिस्तुत्याय नमः

om vidhistutyāya namaḥ

60. Praised (*Stutya*) by the wise, those whose intellect (*Dhi*) has attained pure discrimination (*Vi*).



It can also mean that he is praised by the Vedic rites and precepts (*Vidhi*). This name points to Mercury as representing Lord Vishnu, the Godhead. Another view is as a reference to the Vedāntic texts that praise the knowledge of the Self.

ॐ विशालाक्षाय नमः

om viśālākṣāya namaḥ

61. Large-eyed or one with a very broad vision (*Vishāla Akṣa*).

This also means illustrious and noble as noble people are those who are broad minded, not blinkered. This is a name used for Lord Shiva. He is famous for having his third eye wide open. It is also a name for Shri Garuda, the king of the eagles and vehicle of Lord Vishnu. Eagles are also famous for their exceptional vision. The great astrologer Swāmi Achyutānanda is said to be the incarnation of Shri Garuda (see the chapter *The Journey*).

Swāmiji was one of the principal disciples (five friends) of Shri Chaitanya Mahāprabhu, the great devotee of Shri Krishna who displayed his extraordinary grace about 500 years ago. Anyone he touched became thrilled with the nectar of devotion. He had a disciple who was a Muslim. For him, Chaitanya crafted the Hare Krishna mantra which was a reversal of the traditional Krishna mantra and which could be easily chanted by anyone. This mantra has become famous throughout the world.

ॐ विद्वज्जनमनोहराय नमः

om vidvajjanamanoharāya namaḥ

62. Enchanting (*Monohara*) the learned people (*Vidvat Jana*) (with his brilliance and good qualities).

Naturally, this extends to entertainers in general and reminds us that all kinds of public speakers are ultimately there to fascinate and entertain. If one looks at the Vedic charts of people who have risen to become national leaders, they all have a strong influence of Mercury. People have to want to listen to them.

ॐ चारुशीलाय नमः

om cāruśīlāya namaḥ

63. Dear, agreeable, esteemed, beautiful, elegant (*Chāru*) - the very principle (*Shīla*) of that.

ॐ स्वप्रकाशाय नमः

om svaprakāśāya namaḥ

64. Self-illuminated (*Sva Prakāsha*).

While Aprakāsha (Mercury 56) could refer to the subordinate or ordinary state of the intellect, this clearly refers to the superior nature of the Intelligence of the Self. Swa (or Sva) means 'self'.

While we generally think that we are doing meditation and everything else in our lives, the wise know that the Cosmic intelligence is doing it. The first experience of this often comes in meditation when we stop trying and we find the whole thing going by itself. Initiation by a great master can often jump start this level of meditation.

ॐ चपलाय नमः

om capalāya namaḥ

65. Unsteady (*Chapala*).

We have seen how the Intelligence of the Self is rock steady but the intellect and the mind are constantly changing. Mercury can indicate both. We see *Chapala* in the financial and commodity markets, which Mercury rules, and everything the intellect manufactures other than the cognition of Truth.

There is a state where both are self-evident: the silence and the fluctuations arising in it. The first has no location while the second is localized. It is strange but real.

This name can also mean that which happens quickly or instantaneously. The Truth is always there but our recognition of it happens in a flash, as it were, even though that flash has no temporal or spatial location. This is why it is accessible from anywhere, anytime. In fact, prior to that flash, you can meditate on your own self-illumination

because it is already existing. How do you do that? It is not a doing, it's a kind of imagination without imagining anything. I can only give you this clue. If that does not help, try to find a great soul who can open that door for you so it becomes obvious. If that is not possible, persist with your prayers or spiritual practice. It is just a matter of time. Everything you need comes when the time is right.

ॐ जितेन्द्रियाय नमः

om jitendriyāya namaḥ

66. One who has conquered (*Jita*) the senses (*Indriya*).

For this, one has to have one's attention on something that is steady. Otherwise, the senses follow the unsteadiness.

ॐ उदङ्मुखाय नमः

om udaṅmukhāya namaḥ

67. Facing (*Mukha*) North (*Udaṅ*).

This describes the orientation of the statue of Mercury in the shrine of the nine Grahas. It is said Lord Shiva sits facing South so we face North to honour Him. Mercury is associated with Lord Vishnu and Vishnu and Shiva are always honouring each other. Vishnu is the infinite expansion and Shiva is the infinite silence. There is no difference at all in truth. Shiva is facing South as the Guru in the form of Dakshināmurti. Those who face North are the ones sitting facing the teacher and thus the students (*Shishya*), indicated by Mercury.

This also means facing upwards. Mercury is always looking for higher and higher truths, greater and greater prosperity. In the *Bible*, God says to man, 'Be fruitful and multiply; fill the earth and subdue it.' We live in an age where we have truly fulfilled that mandate. The Biosphere, which is ruled by Mercury, is being overwhelmed by our tendency to expand, which is also connected to Mercury. Some people do not want to discuss (Mercury) this at all. Most of us prefer not to discuss being fruitful. Others focus on the climate (Mercury). Some populations are declining but wherever there has been a surge of resources (Mercury) the population is expanding at a great pace and spreading out to other countries as the local resources become insufficient. Mercury ruled

people would call this 'interesting times'. If we listen more and insist less, then we will find a good way forward.

ॐ मखासक्ताय नमः

om makhāsaktāya namaḥ

68. Whose sacrificial rites (*Makha*) are uninterrupted (*Asakta*).

Asakta implies success through continuous focus undisturbed by any mental distractions. He is not concerned with the eventual outcome and is thus devoid of anxiety. Read as *āsakta* rather than *asakta*, it means fond of religious and other festivals. It can also mean naturally festive, cheerful and vigorous. Whatever the task, he is devoted to it.

ॐ मगधाधिपतये नमः

om magadhādhīpataye namaḥ

69. King (*Adhipa*) of *Magadha* (Southern Bihar).

As it happens, the Gautama Buddha is associated with this area of India. Buddha attained enlightenment in Bodhgaya, which is approximately in the centre of greater Bihar or in the South of the current state of Bihar. In any case, it was within the Magadha kingdom. In addition, this area was the centre of education in the ancient world. The Vikramashila and Nalanda universities received students from as far away as Greece and Korea along with Japan, China, Indonesia, Persia, Turkey, etc. Nalanda is the most famous and is located about 55 miles south east of Patna. It was a Buddhist center of learning from 427 CE to 1197 CE. The Buddha himself stayed at Nalanda several times. The great Jain savant, Mahāvīr, also stayed in Nalanda on several occasions and attained Moksha (liberation) there. Both Buddha and Mahāvīr were born as royal princes.

In its heyday, Nalanda had 10,000 students in residence and 2,000 teachers. It had eight separate compounds and ten temples with lakes and parks. The library was a nine-storied building. There were many meditation halls and classrooms and many subjects were taught there including astronomy, astrology and medicine. It was sacked around 1193 though it continued for some time afterwards in a small way.

On June 12, 2007, *News Post India* reported the funding by Japan of an international university in Nalanda in Bihar. The report goes on to say that "The proposed university will be fully residential, like the ancient seat of learning at Nalanda. In the first phase of the project, seven schools with 46 foreign faculty members and over 400 Indian academics would come up ... The university will impart courses in science, philosophy and spiritualism along with other subjects. A renowned international scholar will be its chancellor." Nalanda University had its first academic session in September 2014.

ॐ हरये नमः

om haraye namaḥ

70. Yellow or greenish. These are the colours of Mercury.

*Hari* is a name is applied to many gods and planets. It is primarily a name of Lord Vishnu and identifies Mercury with Him. It also means a ray of light, fire or the wind. It has many meanings including a parrot. This indicates the ability to learn and repeat teachings, a sign of a good intellect and clear mind. This colour is discussed under Sun 65. See also Sun 85, Mercury 87 and Jupiter 55.

ॐ सौम्यवत्सरसंजाताय नमः

om saumyavatsarasamjātāya namaḥ

71. Born (*Samjāta*) in the year *Saumya*.

There is a cycle of 60 years (*Vatsara*) each with a name. This likely is based on the junction of the cycle of Jupiter, 12 years, and Saturn, about 30 years, as 60 is divisible by both. Naturally, Mercury is born in the year called *Saumya*, this being his nature and lineage (Mercury 3). According to the text *Jātaka Parijāta*, being born in *Saumya* makes one 'tranquil, universally popular, exceedingly wealthy and firm-minded.'

ॐ सोमप्रियकराय नमः

om somapriyakarāya namaḥ

72. He creates (*Kara*) the dearness or tenderness (*Priya*) which arises through the flow of the nectar (*Soma*).

*Somapriya* means beloved of Soma – the Moon. Budha is the son of the Moon through Tārā (Mercury 13). Whatever the child's attitude, his parents love him. This name tells us that he is creating this affection by his own qualities. It also tells us that the refined intellect is facilitating the sweetness of life.

Mercury helps our body be strong and healthy and keeps the hormonal system functioning well. He rules over the physical structure and provides medicines when needed. A healthy body supports a happy and tranquil mind.

ॐ महते नमः

om mahate namaḥ

73. The great one (*Mahat*).

When Mercury is strong in a chart, the person gains respect for his or her intelligence and abilities.

ॐ सिंहाधिरूढाय नमः

om-simhādhirūḍhāya namaḥ

74. Mounted (*Adhirūḍha*) on a lion.

Mercury's vehicle is a lion but *Simha* can also mean an eminent person. If you want to see great intelligence, you have to seek a great personality. This name elaborates on the last (Mercury 73). The person is not just 'great', they are elevated onto a throne or high position. Kings used to try to collect the most intelligent and talented people to decorate their court. One of the reasons that the USA became so powerful is because many of the brightest people from all over the world emigrated there.

Naturally, there is a deeper meaning. The awakened intellect also sits on a lion. At the junction of the intellect and the Pure Awareness, there is a roar as if Om is being continuously sounded. It is made of pure silence as the universe is made of space-time. This is the point from where the nature manifests everything so the Divine Mother Durgā functions from here and so is said to be riding on a lion or a tiger. It is the place of the highest power. When the intelligence of the individual sits at this point it is said to be mounted on a lion, capable of anything.

ॐ सर्वज्ञाय नमः

om sarvajñāya namaḥ

75. Knowing everything (*Sarvajña*).

This is the fruit of the highest humility. That state is the true hero.

ॐ शिखिवर्णाय नमः

om śikhivarṇāya namaḥ

76. The colour (*Varna*) of a peacock (*Shikhi*) - beautiful and multi-coloured.

Mercury represents variety, not just one colour but all the colours appear wonderful to the eye. The peacock displays his glory to attract his mate. Lord Krishna, who wore peacock feathers, dazzled the cowherd girls and the whole world.

ॐ शिवंकराय नमः

om śivaṁkarāya namaḥ

77. Causing (*Kara*) auspiciousness (*Shivam*) or fortunate occurrences.

Giving happiness, prosperity and all kinds of good fortune. Also bliss and enlightenment.

ॐ पीताम्बराय नमः

om pītāmbarāya namaḥ

78. Yellow-clothed.

Lord Vishnu is said to wear a yellow (*Pīta*) cloth (*Ambara*). It alludes to the glorious effulgence of the Self.

ॐ पीतवपुषे नमः

om pītavapuṣe namaḥ

79. Having a yellow, or golden (*Pīta*) form (*Vapus*).

His form is tinged with the glow of the celestial due to his internal surrender to truth. This is another way of describing a fully relaxed heart and brings the point that the relaxing of the heart is an endless process. Its end is a space beyond any individuality and is thus infinite. Rationally, a process cannot end in the infinite, which is why it is endless. However, quantum mechanics has shown that matter can suddenly fall into a ground state with infinite properties. For example, a loop of wire can become superconducting. This is a state where an electric current will flow forever. EEG studies suggest that such a state may arise in advanced meditators as the brain waves synchronize across the brain. This normally coincides with a subjective experience of unboundedness. In that condition, the body may be seen to glow.

*Vapus* is a wonder. That state is pure golden divinity. *Pīta* also means imbibed. The divine consciousness has been absorbed like water we drink and permeates everything.

ॐ पीतच्छत्रध्वजाङ्किताय नमः

om pītacchatradhvajāṅkitāya namaḥ

80. Marked or indicated (*Aṅkita*) by the emblem (*Dhvaja*) of a yellow (*Pīta*) umbrella (*Chhatra*).

The umbrella indicates high status. The yellow colour suggests a trace of *Rajas* or a tendency to action. Yellow light can be formed from an equal mix of red and green light so it comes between them in the rainbow. Green is the natural color of Mercury and very much relates to the earthiness of Virgo and the tranquility of Saumya (Mercury 3, 4). Red is the colour of *Rajas* and relates to the trading and unsteadiness (*Chapala*) aspects of Mercury. One pervading the other suggests a worldly wisdom, wisdom that moves in the field of life and action.



ॐ खङ्गचर्मधराय नमः

om khaṅgacarmadharāya namaḥ

81. Carrying (*Dhara*) a sword (*Khaṅga*) and shield (*Charma*).

One moving in the field of action has to cut and ward off attacks. The sword represents how knowledge cuts the root of ignorance, and the shield how it protects from all error. Knowledge could mean worldly learning in the sense that knowing how to drive a car makes one competent in the driver's seat. It can also mean the state that arises when the thread of illusion is cut and one goes beyond all fear.

ॐ कार्यकर्त्रे नमः

om kāryakartre namaḥ

82. The doer or initiator (*Kartṛ*) of auspicious acts.

*Kārya* indicates Vedic rituals but suggests all works that nourish and uplift. More generally, *Kārya* is all kinds of business or enterprise, duty and conduct. It can refer to legal matters so Mercury indicates lawyers.

ॐ कलूषहारकाय नमः

om kaluṣahārakāya namaḥ

83. Destroying (*Hāraka*) wickedness. *Kaluṣha* is idleness, darkness, cruelty and dirtiness. Mercury is busy, gentle and pure.

ॐ आत्रेयगोत्रजाय नमः

om ātreyagotraajāya namaḥ

84. Born (*Ja*) in the family (*Gotra*) of the Brahmarishi *Atri*, hence *Atreya*.

Atri was a great Vedic seer. This is also a name of the Moon, the father of Mercury. They were both born into Atri's lineage. Atri suggests one who is fully present. This state arises when one is not thinking of past, present and future. We typically imagine that the past is known and

the future unknown. However, most of us remember little of the past and many have some intimations of the future.

The ability to know all that was, is and will be is explained in the Siddhis chapter of the *Yoga Sūtras* (3.16). By fully allowing the heart to relax so that the past, present and future are no longer mentally mixed, one comes to see all of them clearly. How far one can see depends on the degree of completeness of the relaxation.

ॐ अत्यन्तविनयाय नमः

om atyantavinayāya namaḥ

85. Extremely polite (*Atyanta Vinaya*). Having the highest sense of decorum, courtesy, sense of propriety, good manners, reverence, modesty and humility.

It is impossible to be polite if one has a strong sense of one's difference from others, either due to an inflated or deflated ego. Both are products of ignorance. Knowing one's self to be the Self of all makes one perfectly polite. Of course, one might still behave in any way according to the circumstances but it is naturally appropriate.

ॐ विश्वपावनाय नमः

om viśvapāvanāya namaḥ

86. Purifying (*Pāvana*) everything (*Vishva*).

Having purified oneself, one's movement purifies everything else. That Pure Intelligence purifies everything. The central Nakshatra of Virgo is Hasta (the hand). This indicates those who use their hands for healing or who give good guidance. It is ruled by Savitr who is praised in the greatest of mantras, the *Gāyatrī*. In this mantra, He is asked to purify our intelligence. Mercury is exalted at 15 degrees of Virgo in Hasta.

ॐ चाम्पेयपुष्पसंकाशाय नमः

om cāmpeyapuṣpasamkāśāya namaḥ

87. Shining (*Samkāsha*) with *Chāmpēya* flowers (*Puṣpa*).

These greenish-yellow flowers are often used in offerings in the temples in India and are very pretty. They are the best offering in Budha's Pūja. The Chāmpēya flower is the flower of the Rose-apple tree. As befits Mercury, the fruit has numerous important healing qualities. By making this flower part of the Pūja, the sages ensured the trees would be grown and tended benefiting the health of the people.

ॐ चारणाय नमः

om cāraṇāya namaḥ

88. A bard.

*Chāraṇa* is an entertainer like an actor, dancer, bard or mimic. Typically, one that wanders (Charaṇa) from place to place entertaining the people, as most entertainers have to do even today. It also refers to the celestial singers as well as wanderers in general especially pilgrims. It can indicate one who reads the scriptures, perhaps out loud to others and also a spy.

ॐ चारुभूषणाय नमः

om cārubhūṣaṇāya namaḥ

89. Beautifully decorated (*Bhūṣaṇa*).

*Chāru* can mean saffron as well as lovely and pleasing. Saints often wear saffron. Having a delightful well-groomed appearance is a clear sign of Mercury dominating in the chart.

ॐ वीतरागाय नमः

om vītarāgāya namaḥ

90. Free (*Vīta*) from greediness (*Rāga*).

Mercury people also have to avoid greed, as it is a potential Achilles heel. For example, Mercury makes scientists. They are expected to advance human knowledge by producing objective results. However, their output can affect the bottom line of corporations so there are offers made to them that are not always in the public interest. On the other hand, scientists have to struggle hard to get research grants. This

situation has led to a lot of unreliable results as has recently been exposed in the field of medicine.

Mercury also rules business people. They also need to be honest. I just read about a factory that smelted lead and had pollution control equipment because of the law. However, it cost money to use it so they operated the factory all night without the filter to make more money. 700 people in the vicinity were sickened so the owners were arrested. Some people think making more money by cheating or endangering others is clever but that is only because their intelligence is corrupted. This kind of behaviour, which is only too common, is doing great damage to our world.

The only kind of intelligence that has absolutely no defects is Pure Intelligence that comes from complete simplicity of awareness. Humility and intelligence are two sides of the same coin. However, whatever state we are in currently we can do our best to be honest and kind and at the same time maintain a regular spiritual practice. This is also a name of Mars (Mars 36).

ॐ वीतभयाय नमः

om vītabhayāya namaḥ

91. Free (*Vīta*) from fear (*Bhaya*).

Fear is inherently false. We just have to know that deeply. A good leader knows when to retreat and does so calmly. Fear leads to panic and panic leads to destruction. Being free from fear is a great blessing. One may think that the accumulation of resources will remove one's anxiety, but this does not prove true. The more we have, the more we have to do to protect it. Fearlessness is a state of consciousness, independent of anything external. This mantra is one way to cultivate that.

ॐ विशुद्धकनकप्रभाय नमः

om viśuddhakanakaprabhāya namaḥ

92. Shining (*Prabha*) like purified gold (*Vishuddha Kanaka*).

This indicates a completely relaxed heart that has no issue with or judgment of anything. It simply shines.

ॐ बन्धुप्रियाय नमः

om bandhupriyāya namaḥ

93. Fond (*Priya*) of his relatives and friends.

*Bandhu* are those to which one is bound. This is often a blessing but sometimes we strain against our boundaries. We feel limited by our family and anything that appears to bind us, but a pure heart simply loves giving in to any kind of boundary because its status is untouched by it. It simply expands even more to accommodate the apparent restriction. This is how we can love anyone however difficult they appear to be.

ॐ बन्धुयुक्ताय नमः

om bandhuyuktāya namaḥ

94. Enjoying the close ties (*Yukta*) with the family, spouse, parents and all kinds of kinsmen and colleagues (*Bandhu*).

Mercury people tend to be family people. Again, we see why Mercury represents friends and relatives like uncles and aunts astrologically and why business flourishes through team work.

ॐ बानमण्डलसंश्रिताय नमः

om bānamaṇḍalasamśritāya namaḥ

95. Stationed (*Samshrita*) on the diagram (*Maṇḍala*) of an arrow (*Bāna*).

Each Graha has a diagram, which is used in the Pūja. An arrow points the direction and reaches the goal like a good intellect. *Bānamaṇḍala* literally means a circle of arrows like the tendency to acquire all kinds of learning or a circle of light illuminating in all directions.

ॐ अर्केशाननिवासस्थाय नमः

om arkeśānanivāsasthāya namaḥ

96. Stationed (*Nivāsastha*) to the North East of the Sun (*Arka*).

This tells us where to put the statue of Budha for Pūja. The North East is the direction of *Ishāna* or God. This points to the divine nature of Budha and his association with Lord Vishnu. In Vastu, Vedic architecture, the sacred space is in the North East corner of our home or room. It is advised to keep that area free of heavy furniture and clutter. If possible, this should also apply to our property (land) as a whole.

ॐ तर्कशास्त्रविशारदाय नमः

om tarkaśāstraviśārādāya namaḥ

97. Fully expert (*Vishārada*) in the subject (*Shāstra*) of logic (*Tarka*) and all the related texts.

Tarka means logic, reasoning and philosophical speculation. A strong Mercury can make one brilliant in these intellectual areas.

ॐ प्रशान्ताय नमः

om praśāntāya namaḥ

98. Completely at peace (*Prashānta*).

As this follows Mercury 97, it shows that peace is the fruit of expertise in logic. Logic must provide a path to the ultimate truth. Reasoning, when fully developed, makes one truly honest as one cannot help but see through every one of one's own self-deceptions. A mathematician who follows the rules of logic produces a proof that must be true. That result then becomes an established fact and allows others to build on it. If we are fully logical about our life we know that there is nothing that we really need to be at peace. This realization, leaves us in a state of peace.

ॐ प्रीतिसंयुक्ताय नमः

om prītisaṃyuktāya namaḥ

99. Utterly delighted (*Prīti*).

This is the inevitable result of being *Prashānta* (Mercury 98). Being fully attached (*Samyukta*) to pleasure is another lower level

interpretation of the name. Prīti can go as far as addiction but is more about love, fondness and ultimately pure delight.

ॐ प्रियकृते नमः

om priyakṛte namaḥ

100. Causing (*Kṛt*) fondness (*Priya*).

A delighted heart loves all and is widely popular.

ॐ प्रियभूषणाय नमः

om priyabhūṣaṇāya namaḥ

101. Fond of (*Priya*) ornaments, having delightful ornaments or decorated (*Bhūṣaṇa*) by one's dearness.

A person dominated by a strong Mercury can be very delightful.

ॐ मेधाविने नमः

om medhāvine namaḥ

102. In bliss. Having the mead of pure joy (*Medhāvin*).

An unafflicted Mercury brings happiness to those areas of the chart it rules just as Pure Intelligence causes the flow of Soma. This name also means a learned or clever person, one with the capability of being a teacher. Generally, people of high intelligence are expected to teach in some capacity. The word *Medhā* implies a kind of intoxication that comes from a profound intelligence rejoicing in its cognitions of reality.

Truly intelligent people should not be depressed. That would come from some shadow over the light of intelligence. With some work, that shadow will surely be overcome. It is not right to think that one is not intelligent. A diamond can be caked in a lot of mud but if we polish it, eventually it will start to shine and, if we persist, will truly sparkle. In India, they say take up some name of God and just keep repeating it until one finds a holy soul to give you further guidance. I believe the advice is the same in all the religions even if the prayers are varied. The early Christian church had a wonderful prayer, '*Deus honorum omnium*', God

honours all. It is understood that it was taught by St Peter to be given to clergy on their ordination<sup>11</sup>.

ॐ माधवासक्ताय नमः

om mādhavāsaktāya namaḥ

103. Endlessly blissful.

*Mādhava* is joy and *Asakta* is an uninterrupted condition. This is one meaning based on *asakta* but it could also be read as *āsakta*, devoted or attached.

*Mādhava* is the one born of the *Madhu* or divine nectar. It indicates a state of pure unbounded bliss. When that is touched, the intellect becomes *āsakta* or devoted to that. By virtue of that, the state becomes continuous. It can never turn back and get lost in the worldly differences even though it may observe them now with much greater clarity.

*Mādhava* is a name of Lord Krishna. Here is a clue to how Mercury represents Lord Vishnu and thus Lord Rāma and Lord Krishna in the birth chart. Mercury represents them by being their devotee. It's presence in the fifth house or associated to the fifth house, for instance, gives us that devotional inclination. By meditating on *Mādhava*, with time we can reach the blissful state.

ॐ मिथुनाधिपतये नमः

om mithunādhipataye namaḥ

104. The ruler (*Adhipatī*) of Gemini (*Mithuna*) Rāshi.

*Mithuna* means a pair or pairing. It is indicative of dual things and has conjugal energy. *Mithuna* people put their energy into Dharma or what they see is beneficial for the world. The intellect is all about analysis and duality. It flourishes in Gemini. Any planet in Gemini tends to increase intellectual capability. Gemini people tend to be interested in many things, they are always learning. They also tend to do many things at once. One side effect is a difficulty in making decisions. It is too easy to see the virtue in all the choices.

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<sup>11</sup> *The Catholic Encyclopedia*.



ॐ सुधिये नमः

om sudhiye namaḥ

105. Pious, clever, wise, sensible, religious (*Sudhī*). A learned person or teacher.

This is how Mercury should be in Gemini. They help others understand and develop during and after going through their own process. The first Nakshatra in Gemini is Mrgashīrṣā, which is soft and constantly seeking. The next, Ardrā, is cleansing and the last is Punarvasu where divinity is more readily realized. Thus Gemini encapsulates the process of evolution to higher consciousness.

ॐ कन्याराशिप्रियाय नमः

om kanyārāśipriyāya namaḥ

106. Fond of (*Priya*) Virgo (*Kanyā Rashi*).

He is the lord of Gemini but fond of Virgo. Thus Virgo becomes the place where Mercury is happiest. Technically, in Jyotisha, it is both his own sign, his MūlaTrikoṇa and his exalted place. MūlaTrikoṇa is a place that is between own and exalted in the strength of placement. It is like the office. It is our place but is quite different from our home. At home, we relax. In the office we are busy with what we have to do.

Being an earth sign, Virgo is best in helping Mercury to express his stability and rulership over the earth element. Gemini is excellent for intellectual pursuits. Amongst the Ascendants of the American Presidents for which we have reliable birth date and time, two have Gemini and seven have Virgo rising. In fact, Virgo is the most common rising sign the next being Aries found in four Presidents<sup>12</sup>.

ॐ कामप्रदाय नमः

om kāmāpradāya namaḥ

107. Giving (*Prada*) pleasure.

<sup>12</sup> American Presidents and British Monarchs, a Comparative Research Study. Steve Hubball. *Gochara*, 6 (2), pp32-42, 2004.

*Kāma* is conjugal pleasure and pleasures of the senses in general. Mithuna (Gemini) means a couple and is related to bedrooms and playgrounds while Virgo represents, among other places, those suitable for intercourse and gardens.

Mars, the promoter of celibacy, naturally sees Mercury as an enemy being one who enjoys and promotes conjugal relations. Mercury is only indifferent towards Mars as he does not mind what Mars does.

In the planetary court, Mercury represents princes and Mars, generals. Princes are notorious for their affairs and the king's general naturally frowns on this as he knows that the defence of the kingdom needs discipline. He is also aware that when the prince becomes the king, he may be fired. Being the senior, the prince has no reason to trouble himself with enmity towards the general.

ॐ धनफलाश्रयाय नमः

om dhanaphalāśrayāya namaḥ

108. Supported by the fruit of wealth (*Dhanaphala*).

This can mean that one is dependent on the fruits of wealth or one who is very attached to such things. *Dhana* is what one prizes and if one achieves that prize then one enjoys its fruit (*Phala*). As the significator of wealth, Mercury is especially strong in Taurus, the natural *Dhana Bhava*. In this mantra, there is a hint of the joy of those who take refuge (*Ashraya*) in the love of God, especially Lord Krishna. Lord Krishna has his Ascendant and Moon in Taurus. This name indicates that a clear intelligence is founded on a natural abundance. May divine Budha bless you with that natural abundance and clarity of intelligence.

ॐ तत् सत्

Om tat sat



**Jupiter, Bṛhaspati**

## JUPITER, BRĤASPATI OR GURU

ॐ गुरवे नमः

om gurave namaḥ

1. Salutations to *Guru* – the remover of darkness.

*Gu* is darkness and *Ru* is removing it. The one who shows us what is real and to whom we surrender by accepting what we see is the Guru. He is our own Self. That is why it is said that Lord Shiva is the Guru. Shiva is the field of Pure Being, our own undivided consciousness. We touch that through our own knowing. That is why knowing has no doubt. When we think or feel something, we can convince ourselves that it is true but some level of doubt always remains. When we know something, there is no doubt.

Arthur Eddington, the great physicist, undertook a trip to Principe, an island off West Africa, to verify Einstein's theory of General Relativity by photographing the stars during a total eclipse. Einstein had predicted that their light would bend around the Sun effectively displacing them from where they normally appear. The effect was observed. When a journalist asked Einstein what he would say if Eddington failed to observe the effect, he replied, "I would feel sorry for the Good Lord, the theory is correct."

That is how we know something. There is no doubt and there is sweetness in it. This is the nature of Shiva consciousness. It is described as Sat, Chit, Ananda. Sat is uncomplicated, pure, and thus free of doubt; Chit is intelligence, which gives it the capacity to know; Ananda is bliss, it is nectar.

ॐ गुणाकराय नमः

om guṇākarāya namaḥ

2. The author or origin (*Akara*) of all good qualities (*Guṇā*). Abounding in them.

In a Vedic birth chart, Jupiter brings good qualities wherever it goes. If Jupiter is rising at the time of birth, the person is trusted by others and approached for advice. If Jupiter is strong in a chart, people tend to trust the person wherever it is placed. However, if it is not associated with the Ascendant, which represents the person, or second house of speech, the person can even be a con artist if other factors support this. I have met several but they keep on getting away with it because of the illusion of trustworthiness. If Jupiter is placed in the third house with a sign of Venus rising, then especial care is needed to honour and respect truth and the wise teachers.

ॐ गोप्त्रे नमः

om goptrē namaḥ

3. *Goptr* is the guardian, one who protects and preserves.

*Goptr* also conveys a sense of hiding and concealing, which reveals an interesting aspect of the Jupiter energy. Jupiter relates to the establishment as well as to teachers, both of which exhibit a certain secrecy. Information is only given to those who need it or who are on the level to receive it. For instance, in the US government the database security system prevents the passage of information to anyone lower on the rungs. It's the same thing with the Guru, who has all the knowledge, but she or he only gives it when the student is ready or considered fit.

We see this in the *Brihat Parāśara Hora Shāstra*, the greatest text of Jyotisha, and other texts where the Guru is teaching the disciple. In these, many verses start with "O Brāhmin!" This is a way of saying: "You're fit to receive this knowledge, because you are quiet, gentle and not overcome with greed."

A Brāhmin or Brāhmaṇa means literally one who is a knower of Brahman. *Adi Shankarāchārya* was one of the greatest Brāhmins in history, but even he was tested. One day he was walking down the street in Varanasi (Benares), when a frightful looking person appeared in front of him with four dogs. He was a *Chañḍāla*, a downtrodden caste, said to eat dogs. *Shankarāchārya* commanded the man: "Out of my way." The *Chañḍāla* asked him what he was ordering to get out of his way. "Are you referring to the body," he said, "which is anyway of itself inanimate and therefore cannot be inferior to yours, or are you referring to the soul, which being beyond caste cannot be lower than yours either." *Shankarāchārya* was shocked and saluted the man for his profound

knowledge. Then the Chaṇḍāla turned into the form of Lord Shiva with the four Vedas.

This is the principle of Jupiter. What it gives is for the greater good. This is important in Jyotisha, which is not to say that the practice should not sustain the practitioner. Rather the point is that the practice will always sustain the practitioner if one's attitude is one of service. If we think we need to get something, or deserve to get something, then we are not yet ready for this knowledge. Equally those who take from a Jyotishi (Vedic Astrologer) without giving something of value in return, will get no real benefit from the advice.

Those trained in the Kerala style of astrology will look at the gift given to see the answer to the question. That is why it is said that one should never approach an astrologer empty handed. If you see an astrologer in person, think of what you can take to him apart from the money to be given. The best is something that will create a delighted mood even if it is something simple. Good people are delighted by the genuineness of the offering, not the cost. This activates the great benefic Jupiter.

ॐ गोचराय नमः

om gocarāya namaḥ

4. Whose transit is of great import.

*Gochara* means the transits of the planets and the results thereof. The prefix 'Go' indicates something auspicious as well as indicating cows and planets. The word Gochara literally means 'cows moving.' The planets are actually like cows, because they are giving their results all the time. A cow only gives and all that she gives is of value. This is why cows are considered sacred. Her milk is nutritious and the urine is medicinal. The dung can be used for manure, for making an antiseptic floor or cooking the food. The dung is also used to make the ashes for the forehead, and most incense is manufactured from cow dung. For this, they say you should catch it before it hits the ground.

Panchagavya are the five blessings from the cow. The milk becomes curds and ghee, and the other two are the urine and the dung. In Ayurveda, the texts sometimes advise (where directed by a doctor) taking a concoction of the Panchagavya. That is milk, curds, ghee and some of the urine and dung. This may remind us of our response to the planets –

we like the milk but we do not want the dung! However, everything has its purpose.

We could also interpret this name as Jupiter being like a cow moving. It's the mother cow moving around, and wherever it goes, it is giving. Jupiter is exalted in Cancer, the sign of the mother.

Cows are born only to give. Certainly Jupiter is like this. That is why he is considered by some to reduce the strength of the place where he sits. Even though he is a great benefic, he tends to generously distribute whatever he has without much regard for the availability. The places in a birth chart where his glance or aspect falls are the prime beneficiaries. That is why it appears that the aspect is more fortunate than the placement. Wherever his glance falls we are saved from disaster. Even if that area is fatally weak, we do not die. That is also why it was said above that he is the guardian.

Although all planets move in transit around the zodiac, this name appears only among the names of Jupiter, Saturn and Rāhu, suggesting one should pay particular attention to these Grahas in transit over the natal houses. Moreover, this name is listed as one of the first of the 108 names of Jupiter, indicating that Jupiter's movement across the zodiac exerts an especially powerful influence.

Some significant calendric parameters come from the movement of Jupiter. The length of our year is the length of time Jupiter spends in one sign (approximately). There's an important cycle of 60 years, which is based on the movement of Jupiter. The 60-year cycle is five Jupiter rotations of twelve years each, and it's also two Saturn rotations, which each take about thirty years.

In India, the famous Kumbha Mela festival is held when Jupiter moves into Aquarius, or Kumbha Rāshi and the other three fixed signs, Taurus, Leo and Scorpio. The Scorpio transit is given less importance and is the occasion of an Ardha or half Kumbha Mela at Prayag where the Yamuna and Ganges rivers meet. It is held in four different centres in the course of a twelve year cycle. The exact calendar of the Mela is decided by the ascetics based on the transits of the planets. This emphasizes the angular positions of Jupiter from Aquarius, which are the four fixed signs. When Jupiter is in a fixed sign, its effects are very stable.

The connection of Jupiter and Saturn to this cycle is not arbitrary, but rather reflects the fact that astronomically Jupiter and Saturn behave like a single system. Each planet moves around the Sun at a certain angle to the ecliptic plane, the path of the Sun as seen from the Earth. This angle for each of Jupiter and Saturn beats, i.e. separates and joins, in a regular way, with a beat or oscillation frequency of 54,000 years. The two points

of closest approach to the Sun (the Perihelion) also cross every 54,000 years. This number, therefore, is the key vibration frequency in the solar system. In fact, after scanning over 4 million years, this is the only important long-term frequency that has been found.

This number 54,000 is very intriguing as eight times that number equals 432,000, which is the number of years in Kali Yuga, the Vedic dark age which we are said to be in now. Eight is an important Vedic number. This gives us the clue that Kali Yuga should be divided into eight sub-periods, perhaps ruled by the seven planets and Rāhu. Ketu can be omitted as it indicates liberation and these cycles describe materialism.

ॐ गोपतिप्रियाय नमः

om gopatipriyāya namaḥ

5. Beloved (Priya) of Lord Krishna (*Gopati*). Devoted to Him.

Who is most dear and devoted to Lord Krishna? Lord Shiva. So Jupiter represents him. Lord Shiva is the original and supreme Guru.

This could also mean a friend of the Sun's because he could be said to be the leader (*Pati*) amongst the 'cows' or planets (*Go*). Jupiter as the minister or Guru of the king, as represented by the Sun, is the closest and most trusted one. The Sun and the Moon (as the queen) feel especially strong when associated with Jupiter. Without that there is the feeling of being without a trusted guide and so there can be fear. That is why, when the Sun and/or the Moon of one person is aspected or seen by the Jupiter of another, then there is a great sense of support. This is very helpful in relationship. If it operates in one direction, only one partner feels like that. If it goes both ways then the relationship tends to be stable over a long time even if difficulties and disagreements arise.

ॐ गुणिने नमः

om guṇine namaḥ

6. Endowed with good qualities (*Guṇin*).

When well placed Jupiter gives exceptional qualities (*Guṇa*). Primarily, this refers to qualities of character. He is honest, generous, broad-minded and learned. One could make a much longer list.



ॐ गुणवतां श्रेष्ठाय नमः

om guṇavatāṁ śreṣṭhāya namaḥ

7. The best of those endowed with good qualities.

This name is related to the previous one (Jupiter 6). *Guṇavatam* means all the people who have the good qualities. *Shreṣṭha* means he is the best of all of them. If Jupiter is in the Lagna (Ascendant or rising sign), it is the best situation. It's said that if Budha (Mercury) is in the Lagna at the time of a birth, a query or the beginning of anything (Muhurta), it removes a hundred defects from the chart. If Shukra (Venus) is in the Lagna it removes a thousand defects. But if Guru (Jupiter) is there it removes all the defects. This is an exaggeration to make a point that is in many ways true.

So how should we think of a debilitated Jupiter? The point of Jupiter's maximum debilitation is in Capricorn, a sign that is concerned with Māna, its status or position. This would be like a teacher or Guru who thinks he or she is something special and lacks the humility of pure knowledge as exemplified by Jupiter in exaltation in Cancer. What appears as ego may well be arising from a fear of being deficient, which can come with the debilitation. Another manifestation is a strong interest in ritual while Jupiter in Cancer is more philosophical.

Many great people have debilitated Jupiter, it helps with the practical application of Jupiter's tendencies, such as in ritualistic religion. Lord Krishna's Jupiter was debilitated in the Navāmsha chart, the chart constructed from the nine-fold division of each sign, which is indicative of Dharma or sustenance. This was the marker that he came to start the era of Capricorn, Kali Yuga. Each Avatāra that starts a Yuga has such a marker. There are technical reasons why this placement was very favourable for him so if one's Jupiter is debilitated one should not be concerned. If one secretly fears that one's knowledge is inadequate, one should relax the heart. The knowledge that one needs will surely come when one is ready for it.

ॐ गुरुणां गुरवे नमः

om gurūṇāṁ gurave namaḥ

8. The teacher of teachers (*Guru*).

Lord Shiva is the highest Guru of the Gurus. He is the fount of all lineages of knowledge.

Anyone who teaches us anything is a Guru even though we may associate the term with spiritual teachers. In the course of our life, we get many different teachers. The position of Jupiter gives a clue to the sort of teacher we get and the relationship we have with them. If Jupiter is strong, for example exalted in Cancer, we may have a better chance of getting a truly enlightened teacher. If Jupiter is in the eighth house of vulnerability, we may be wary of teachers and even have some fallout with them. We may feel they fall short of the high principles that we are expecting. A strong Jupiter in the ninth house, the house of the Guru and the father, will often indicate that we readily spend time with teachers and respect them as well as seeing our own father in that light.

We can see the whole story around the Guru in detail from looking at Jupiter's placement and aspects in the chart. If Jupiter aspects the Lagna (Ascendant), the relationship with the Guru is directly at the body level, meaning the person could meet a Guru, live in the Guru's establishment and have a personal connection. If Jupiter aspects the Moon, then the relationship is more mental, and the person may follow the Guru's or the mentor's teaching or direction, but is less likely to live with the Guru. Jupiter aspecting the Lagna lord creates a more proactive relationship than an aspect on the Lagna, as the latter is primarily about the physical existence. The Lagna lord on the other hand can cast its own aspects, and has more of an active influence. Hence, if Jupiter aspects the Lagna lord, there is a deep connection between the Guru and the life.

If Jupiter aspects the lord of your current planetary cycle (Dashā), then you have more chance of good guidance; the Guru is looking at you. The Guru may be male or female and this will show in the chart. A Jupiter to Sun aspect is on the soul level. Although it may not involve much contact, the connection is truly deep and goes straight to the heart. This is a wonderful combination. Jupiter's gift of the Guru is important, because although Jupiter gives all manner of different things, it is rare to be in the presence of a fully realized soul and the effect on the life is undeniable.

ॐ अव्ययाय नमः

om avyayāya namaḥ

9. Imperishable. Not diminishing (*Avyaya*).

Whatever Jupiter is indicating lasts long. Everything of the relative world passes away so this name points to the higher indications of Jupiter. It stands for what does not die, which is only truth. Pure

knowledge or the highest knowing has no dependency on the body or the world. It is unchanging and thus never diminishes.

*Vyaya* is the name used for the twelfth house, and it means losses. Prefixing 'A' means there is no loss. Whatever Jupiter offers us in the chart has a good chance of survival. For example, Jupiter is the key planet which shows if a relationship is going to last. It is Jupiter that keeps everything going long-term. Everything else pulls and pushes, but Jupiter sustains as long as we respect his moral and ethical standards. Teachers are human beings so they have their own standards. Jupiter as an archetype stands for the purity of the heart. Every person knows in their heart what is right and feels some degree of pinch when doing something wrong. Frequently we ignore the subtle promptings because the mind produces 101 reasons why the selfish act is in our best interest. Jupiter does not care about our selfishness, but he cares about the dirt that builds in the heart with each violation of the inner knowing.

A classic case was Bernie Madoff who ran a famous Ponzi scheme. He has said that he knew what he was doing was wrong but felt he could not get out of it. As soon as his Jupiter major cycle started, he realized he had to give it up and after a short time he did. Jupiter Dashā has seen much punishment for him from an external perspective but we would have to ask him to find out what he feels in his heart. The ancients believed that it was far better to pay your debts promptly, rather than trying to postpone the day of judgment. After all, we do not know the rate of interest charged by the Cosmic Management System. What we do know is that living with dirt in the heart is painful.

ॐ जेत्रे नमः

om jetre namaḥ

#### 10. Victorious (*Jetri*).

Taken with the last name, we can see that this is not about winning some ordinary battle. Jupiter represents the victory over the addiction to the rise and fall of relative things. He can give a steadiness that comes from a settled awareness unconcerned with whether the body lives or dies. He is only devoted to what he knows to be imperishable. This identification makes him imperishable and thus ever victorious.

This is not about some attitude or strategy for life. It is not about passivity. The settled awareness, the quiet heart, is within any level of bodily activity. From astrology we see that activity or inertia are a function of the tendencies arising at any time. More Sattva (purity) makes

one's psyche calm, more Rajas (passion, activity) makes one very active in many ways, more Tamas (inertia) leads to dullness. It just happens that these tendencies arise and the astrology shows us when they do. The heart can be quiet in the midst of all of these.

The influence of Sattva, Rajas and Tamas is seen from the chart. Jupiter is of the nature of Sattva along with the Sun and the Moon. The signs they rule, Cancer, Leo, Sagittarius and Pisces, also have this quality. The other planets and their signs contribute Rajas and Tamas. During a planetary cycle, we are influenced by planets ruling the cycle and the signs they occupy. If an astrologer is subject to an influence of Rajas or Tamas, this will affect his or her mind. I had a friend in India who was a brilliant astrologer but the strong Tamas of the cycle he was in led to rather negative interpretations. He wisely stopped doing readings.

However, we are not only the mind. What one knows is still true and one can see how it is compromised as it moves through the mind and seeing that one can still remain with the uncompromised. Perhaps one has to recognize and be honest with oneself about the distortion that those influences bring into the mind. This takes one deeper into what is untainted. If one can live truth in the midst of Rajas and Tamas, one is far more grounded in it than when the mind is predominately influenced by Sattva.

Jupiter is the heavyweight planet, the largest in our solar system containing more matter than all the other planets and moons together. It is so big that it is radiating heat from its continuing contraction. Had it been 80 times bigger, it would have become a star.

ॐ जयन्ताय नमः

om jayantāya namaḥ

11. Victorious.

This is the fruit of being the conqueror. *Jayanta* is also used for Krishna Janmāshtami, which is the 8th day of the waning Moon of the month of Shravana, Lord Krishna's birthday with Rohinī Nakshatra rising at midnight. It generally falls in August.

This tells us that purity of heart is a winning strategy. Deceit will fail even if there is some apparent short-term gain.

ॐ जयदाय नमः

om jayadāya namaḥ

12. The giver (*Da*) of victory (*Jaya*).

Truth never misses. Everything else fails eventually. The last name (Jupiter 11) was 'victorious', and now we have *Jayadaya*, the one who gives victory. In the great epic, the *Mahābhārata*, the two top warriors of the warring sides had studied with Guru Droṇa. One was Arjuna and the other Ashwatthaman, Droṇa's son. Due to past circumstances, Droṇa and his son were on the side of the evil king Duryodhana. Before the battle, Arjuna came to the Guru following his brother, the king Yudhishtira. Drona blessed them with victory and explained the manner of his death. He uttered the famous line, "*yato dharmustataḥ kṛṣṇo yataḥ kṛṣṇāstato jayaḥ*", "Where there is righteousness, there is Krishna. Where there is Krishna, victory is certain."<sup>13</sup>

Droṇa knew that blessing Arjuna meant that he himself must die as that was the only way Arjuna could win. Droṇa was the greatest archer and could not be beaten (see Mars 26 for what happened). This shows the magnanimity of a true Guru who ensures the victory of righteousness, even at the cost of his own life.

ॐ जीवाय नमः

om jīvāya namaḥ

13. The life principle, the vital breath, the individual soul.

*Jīva* is also what one lives by, one's livelihood or profession. It is a name of Pushya Nakshatra whose Vedic ruler is Bṛhaspati. Pushya is in Cancer. Lord Shiva made Bṛhaspati the planet Jupiter as a reward for his devotion. Jupiter is deeply associated with Pushya even though its planetary ruler is Saturn. It is said that the Gurus of mankind are residing in the constellation of the Great Bear as the Big Dipper, called in Sanskrit the Sapta (seven) Rishis (sages). This is considered to be in Pushya though quite far north of the zodiac. Here, Jupiter becomes exalted and is thus at its most beneficial and profound.

<sup>13</sup> *Mahābhārata*. Bhishma Parva, 43v60. This line was first spoken by Rishi VedaVyāsa (see Shalva Parva, 62v32).

There is a conundrum here because the first six degrees of Cancer are said to be Mṛta or 'dead' and Jupiter is at its peak during the first five degrees especially the fifth. I see this in the context of the birth chart of Lord Rāma, the great avatar, ideal man and the hero of *The Rāmāyana* epic (one of the great epics of mankind along with *The Mahābhārata*, the story around the life of Lord Krishna).

The chart used for Rāma is based on the description in the text. It reflects his greatness and fits the story well. Jupiter is exalted in Cancer with the Moon in the first house. The first house represents the person and any planets in it (those rising at the time of birth) are influential in the person's character. For Cancer rising, Jupiter rules over the sixth and the ninth houses. The sixth indicates one's enemies while the ninth is the father (among other things). Rāma was born to destroy the great demon Rāvaṇa who was harassing everyone. Rāvaṇa was the son of a great Rishi by a demoness. He was exceptionally wise but could not live by truth due to his demonic tendencies.

In Rāma's chart there is Rāhu in Sagittarius in the sixth house of enemies indicating a demon and ruled by the exalted Jupiter indicating Rāvaṇa's great wisdom. Rāma's father was also exceptionally wise, but he died of a broken heart when Rāma had to leave the palace for the forest at a young age. His departure was due to some great willfulness on the part of his stepmother but was in fact manipulated by the gods or by destiny in order that Rāma would come into contact with Rāvaṇa.

His father did not have to die just as Rāvaṇa did not have to behave like a demon but the identification with those tendencies would have had to die. Something has to die whether it is of the inner or the outer and that is the meaning of the 'dead' position of Jupiter. We do not know the exact degree of Jupiter in Rāma's chart but it shows us a way of understanding the concept of its peak exaltation.

The Moon is also 'dead' when it is exalted at three degrees of Taurus. This exaltation place of the Moon is the place of perfection of the mind. That is not about some mental capacity but the integration of the understanding with the knowing. When one can feel what one knows, then one comes to understand what one knows. Both feeling and understanding are of the mind. When Taurus rises with the Moon, then the Moon is ruling the third house. This represents our will. However, in the degrees of exaltation, selfishness cannot predominate. This is what 'dies' when the Moon reaches its peak.

ॐ अनन्ताय नमः

om anantāya namaḥ

14. Endless.

True knowing survives all change because it is unchanging. That is why there is no doubt in it and is of the nature of the nectar of immortality. *Ananta* means endless. Whatever Jupiter influences in the Vedic chart persists. That could be knowledge, fame and establishments that endure long. The teachings of people with a strong Jupiter survive. If something is to last, it needs a strong Jupiter influence at the time of its beginning.

ॐ जयावहाय नमः

om jayāvahāya namaḥ

15. Bringing (*Avaha*) victory (*Jaya*).

Jupiter opens up the wisdom that brings us in touch with our true knowing by its placement, aspects and associations. Survival is generally competitive. One theory can be replaced by another. For something to be endless, it has to be victorious. Both of these are the properties of Truth itself. The more our mind is still, while remaining awake, the closer we come to knowing That.

ॐ आङ्गिरसाय नमः

om āṅgirasāya namaḥ

16. Belonging to the family of the sage *Angiras*.

In Vedic times, everyone belonged to a clan descended from one of the Vedic Rishis or sages. This tradition, called one's Gotra, continues today in India and Indian communities. Each sage has his story as well as certain Vedic hymns that he saw and heard in his deep awareness. Sage Angiras was born from the mouth or the intellect of Brahmā, the creator. He cognized many hymns of the *Rig Veda* and the *Atharva Veda*, and authored various great works including a treatise on Jyotisha and astronomy as well as two books on meteorology. Brahman is the great wholeness and Angiras taught in the *Manduka Upanishad* that the

knowledge of Brahman is the highest knowledge. He is one of the Sapta or Seven Rishis who guide the destiny of mankind.

The hymns of the *Atharva Veda* have more that is obviously about astrology and astronomy than the other Vedas and have powerful mantras for protection from evil. Protecting his disciples is one of the duties of a Guru. It says in the ancient laws that the learned should not [need to] resort to the police and army because they have the hymns of the *Atharva Veda*.

ॐ अध्वरासक्ताय नमः

om adhvarāsaktāya namaḥ

17. Fond of and dedicated to (*Asakta*) religious ceremonies (*Adhvara*).

Ritual, especially religious ritual, comes from Jupiter. Someone with Jupiter in the Ascendant might have a Pūja table or some kind of altar depending on their religion. Particularly, *Adhvara* points at the Soma sacrifice. Its purpose was to create abundance of Soma in the springtime for the nourishment of all the plants and the environment as a whole. This was when the Vedic year started with the new Moon before the Moon is full in Chitrā constellation. Elsewhere we have discussed about the question of Ayanāmsha and the Chitrā star, Spica, marking the midpoint of the zodiac (Ketu 8). When the Moon is full in the Nakshatra of Chitrā, the Sun is close to zero Aries.

The Soma Yajña or Yāga involved the pressing of the Soma plant and the drinking of the nectar. The Soma is offered to the gods as it is said to be their food. The Vedic gods are identified with natural phenomena and the growth and progress of all life. Soma is that substance that integrates life and thus sustains and promotes it. It says in the *Rig Veda* that 'the plant that men crush is not the Soma'. The true Soma is internal. When awareness touches Being or Truth, nectar arises and one can feel its nourishment throughout the whole system.

In the *Bhagavad Gītā*, a part of the *Mahābhārata* epic that has become famous for its great wisdom, it says that contact with Brahman brings infinite joy. This contact arises in the silence between thoughts or experiences. When there is no thought and the mind is completely still the absolute essence of all things is glimpsed. The experience is that it wakes up in that silence. The joining points of zodiacal signs and constellations give a space that opens the door to that contact. This is especially true at the joining point between one year or cycle of the Sun



through the zodiac and the next. The movement of the Sun from Pisces to Aries opens a space that can nourish both men and all of nature. Hence, one can understand the importance of sacred acts at that time.

The wise are fond of the inner contact. That is why they advise being soaked in nectar through this ritual at the time of Spring when all of nature is rising in the vitality of creation and needs nurturance and integration. Here this relates principally to our own inner sacrifice, which produces the internal flow of Soma.

The *Bhagavad Gītā* (3.14) says that the Vedic Yajñas bring rain beneficial for agriculture. Drought and harmful flooding are consequences of climate change. In recent decades, performances of these Yajñas have become extremely rare. As water problems, especially scarcity, increase in India, I expect and hope that some people will make great efforts to revive the Vedic rituals.

ॐ विविक्ताय नमः

om-viviktāya namaḥ

18. Pure and faultless. Judicious.

*Vivikta* also means something abstracted or separated. Also single, alone, the nature of the One and the heart of the Guru. Jupiter is said to be riding on a swan. In Sanskrit, the word is *Haṁsa*. There is a story that the swan, if given a glass of milk mixed with water, can drink the milk and leave the water. This apparently impossible act is symbolic of the capacity of awareness to distinguish truth amidst all diverse tendencies. This is the nature of the realized Guru.

*Haṁsa* is also made of 'Ham' and 'sa' meaning 'I' and 'he'. The two joined together point to a realization where there is no separation between the Self and the other or between the Self and God. This is the nature of the Guru. There is no self-interest because there is no one else to distinguish one's self interest from, and everything is in terms of the Self because it is all that one finds wherever one turns the attention. One knows that That is all there is, even though one also perceives the manifest differences emerging out of that One. This is the basis of perfect compassion.

*Vivikta* means no defect. These names of the planets often refer back to the previous name, so while this name has its own meaning, it also relates to the last one. The Guru is fond of rituals (Jupiter 17) and he does them flawlessly. The key thing when you're doing Vedic rituals is to

perform them correctly. They are like a key that must be exactly cut to turn in the lock. Jupiter's influence in our Vedic chart helps us be precise and effective in our work

This name also means judicious. Judges and the judiciary tend to fall under Jupiter, and their responsibility is to see that everyone is following the law without undue harshness or discrimination.

ॐ अध्वरकृतपराय नमः

om adhvarakṛtaparāya namaḥ

19. Supreme (*Para*) amongst those who perform (*Kṛta*) sacrifices or religious rituals (*Adhvara*).

A sacrifice is a surrendering. The highest sacrifice is described in the first verse of the *Yajur Veda* that speaks of offering one state of awareness into another: the surrender of the identification with the small into the realization of the Great. This results in a state of complete relaxation of the individual will, where the Cosmic Intelligence starts to direct the life in a perfect way as it is now precisely correlated with the whole functioning of natural law.

The word sacrifice means letting go or giving up. It follows that the ultimate sacrifice is the letting go of the identification with 'I', 'me', and 'mine'. This cannot be accomplished by any effort of the mind, it occurs spontaneously when the soul is ready.

Another meaning of *Adhvara* is non-injury. This name tells us that Jupiter's influence encourages compassion and non-violence.

ॐ वाचस्पतये नमः

om vācaspataye namaḥ

20. The lord of speech.

*Vach* is the word, and also the knowledge. The Veda is Vach. One who knows the Veda is the *Vachas Pati*. Pati also means the ruler of or the husband, so Vach is held to be a female deity, a goddess. This identifies Jupiter with Brahmā, the husband of Saraswatī, the Goddess of speech, knowledge and wisdom.

If Jupiter is in the second house relating to speech, then one's words are valued and given respect. That is because Jupiter is the indicator of wisdom as well as weightiness.

ॐ वशिने नमः

om vaśīne namaḥ

21. Longed for, attractive and shining (*Vashin*).

What pulls us towards anything? Jupiter attracts because it shines with the light of the imperishable, there is the sense of something of real value that transcends ordinary existence.

The word *Vashi* is related to *Vashya*, meaning attraction, which crops up in the Kutas or points of marital compatibility. *Vashin* is a sage who has subdued his senses. His or her essence is the real one who is longed for. Someone who has knowledge of the Self and who is living in truth is attractive to everyone. Even the animals come to such a person. This explains why a person with Jupiter in the Ascendant attracts others. The person may feel it does nothing for him personally, but Jupiter is not to be used for oneself. The attraction others feel is to the knowledge and to the truth inside that person, rather than to the person himself. We see this all around us, as everybody feels attracted towards a genuinely honest person and dishonesty repels. Honesty is true beauty.

Power also attracts but this kind of attraction is not based on truth. People gather around for their worldly benefit. As soon as someone sits on a pedestal, problems start to arise though a good leader is a blessing for the community.

ॐ वश्याय नमः

om vaśyāya namaḥ

22. Attraction itself.

This name refers to *Vashya* once more, only here it is in terms of attraction itself. This is a key factor in relationship compatibility. It is Jupiter that is holding the relationship together. As we mentioned under Jupiter 5, if one individual's Jupiter is connected to the other person's key planets especially the Moon, then the relationship is likely to persist, especially if this is reciprocated in the charts. If not, then there can be some imbalance in the sense that one person feels much more

comfortable in the relationship than the other does. An astrologer often hears this complaint. If Jupiter aspects or conjoins the other's Moon, then this is felt as positive support.

Other types of aspect or conjunction give support but it is less emotional, rather it is experienced in other ways. This can cause some dissatisfaction. However, the benefits provided are real and that is why the two are together. If we can accept the good without making an issue of what we think we do not have, then we can enjoy a happy life. Jupiter enables satisfaction. Dissatisfaction comes from other planets, especially Venus as she often stokes more desire than she satisfies.

ॐ वरिष्ठाय नमः

om varīṣṭhāya namaḥ

23. The pre-eminent, the most distinguished.

He represents such people and all things that are the best. *Varishtha*, or the word 'Guru', also means the longest, the widest and the heaviest. For instance, in Sanskrit a syllable that is long or heavy, e.g. by containing two consonants, is called Guru.

Jupiter gives pre-eminence. Someone with Jupiter in or aspecting the tenth house tends to obtain a high position. Jupiter in the eighth house can give powerful knowledge of astrology or the occult. This includes knowledge of the ancient arts and sciences, the hidden things of antiquity. Another indication of the eighth is lifespan. The nature of Jupiter is Ananta, or endless. If the lord of the twelfth house of loss and reduction is in the eighth and it happens to be Jupiter, it can increase the lifespan.

In the second house, Jupiter can indicate the person comes from an eminent family and it can give authority to the appearance and speech. Like this, Jupiter in different places in the chart brings eminence to that area of life.

ॐ वाग्विचक्षणाय नमः

om vāgvicakṣaṇāya namaḥ

24. Wise, learned, skilful, expert, circumspect in his speech. Far-sighted, having the ability to foretell matters.

*Vach* (same as *Vag*) is speech. *Vichakshana* means skilful so he is an expert in speaking, like an advocate. *Vagvichakshana* can also mean circumspect and farsighted. This is one who knows the past, present and future. He can foresee and prophesy. Clearly, Jupiter is the key planet for astrologers and all kinds of advisors.

ॐ चित्तशुद्धिकराय नमः

om cittaśuddhikarāya namaḥ

25. The cause (*Kara*) of a purified (*Shuddhi*) consciousness (*Citta*).

The wise Guru shows us what is real. The realization of That, giving attention to That, purifies awareness. What is purified awareness? Even the wise live with their tendencies and the thoughts that arise due to them. In the Yoga Sūtras of Patañjali (1.50), the primary text of Yoga, it speaks of how the impressions that arise as the awareness becomes subtler predominate over the grosser more external impressions. Ultimately, the experience of pure awareness predominates.

Some have had that experience and still fell back into expressing egoistic tendencies. Perhaps their surrender to that knowing that transcends all egotism was not complete. Experiences of awakening are not enlightenment. They are just experiences. Jupiter indicates wisdom rather than experience. The identification with truth is what purifies the mind.

Everyone has some connection to truth. We sense what is right and not right. We can also sense something that is not transient by quietly paying attention to our self, the 'I' that is experiencing. If we give that our attention, we will know it more. With this, mental purity and bliss will increase.

ॐ श्रीमते नमः

om śrīmate namaḥ

26. Possessed of pure auspiciousness (*Shrīman*).

*Shrī* is also abundance of all kinds. This arises from a pure awareness. In the Yoga Sūtras (2.37) it says "all jewels present themselves to one established in non-stealing". The real stealing is when we pursue something knowing that we do not need to. When, instead of

indulging in a tendency, we simply let it be as it is, then it naturally gets finer and more nectar-like however crude it appears in the beginning.

Two people with the same planetary combination do not have the same experience. They both have the same tendency but in one its expression may be crude, in the other refined. In one it is may be destructive, in the other it might even appear 'spiritual'. Both offer the same invitation to the individual, to know something deeper. Crudeness shakes everything and this can open one's eyes and make one look for something finer. As one becomes finer by leaving the crude tendency alone one finds its refined manifestations. For instance, when Jupiter is conjunct Rāhu, the North node at birth. In this case, there may be a deep attachment to a teacher or there may be a tendency to criticize him or her or both tendencies may manifest. In these cases, one will benefit from gently letting such tendencies go. This is an internal process and has nothing to do with external circumstances. Relaxation brings real benefit.

ॐ चैत्राय नमः

om caitrāya namaḥ

27. The sanctuary.

*Chaitra* is the place of refuge. Jupiter people have always been the source of sanctuary, whether in the form of the religion or good advisors.

This name may relate to the importance of the lunar month *Chaitra*, the first in the Vedic calendar, which brought the Soma Yāga or sacrifice as discussed in Jupiter 17.

ॐ चित्रशिखण्डिजाय नमः

om citraśikhaṇḍijāya namaḥ

28. Born (*Ja*) in the constellation of the Big Dipper (in Ursa Major), the seven stars which are also called the Sapta Rishi.

This constellation is called *Chitrashikhandin* which means the wonderment of the colour of the peacock's tail. It falls in the Nakshatra Pushya and is considered highly auspicious as it is the seat of the spiritual guides of mankind, the seven great immortal seers (Sapta Rishi). The Shikha is the tuft on the head of the traditional Brāhmin left uncut

because of its connection to the Sahasra or Crown Chakra. Chitrashikhandin can mean that this area is shining and specifically refers to the seven Rishis including Angiras, Jupiter's father.

ॐ बृहद्रथाय नमः

om bṛhadrathāya namaḥ

29. His chariot (*Ratha*) is vast and expanding (*Bṛhat*).

This name is quite amazing in the light of the latest discoveries from the probes we have sent to Jupiter.

Below is a NASA/Caltech Jet Propulsion Laboratory artist's impression of Jupiter's magnetosphere, a kind of aura consisting of charged particles held by Jupiter's magnetic field. It is truly immense, many times the size of the Sun. The planet Jupiter is just a small dot in the middle. Its size has expanded greatly over the last few years. Even though this may just be a phenomena of the moment, it is fitting in the context of this name. It is driven by matter being stripped from the volcanoes of the moon Io and so may well be an ongoing expansion process. Astronauts who went to the Moon have said they heard the sound OM in space. If you listen to the sound of Jupiter's magnetosphere available from NASA, there is an underlying sound that could be interpreted like that.

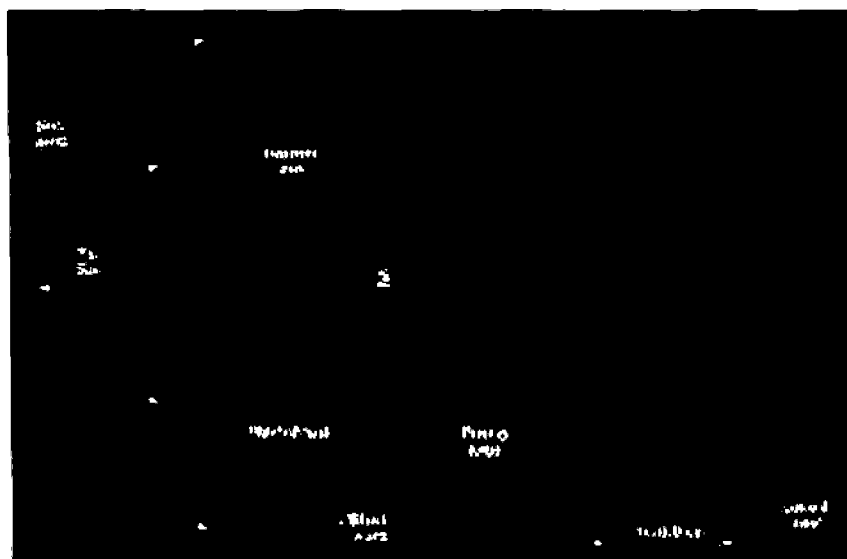


Image credit NASA/JPL

The Sanskrit root 'Br' is indicative of greatness and endless expansion. It gives us the word *Brahman*, the Great. This is what the saints and yogis are said to realize. In meditation, many people have moments when they experience a vastness or an expansion. This is a taste of That. The 'r' in 'br' is a vowel in Sanskrit pronounced like the 'ry' in jewelry.

ॐ बृहद्भानवे नमः

om br̥hadbhānave namaḥ

30. Shining (*Bhānu*) greatly or the great one (*Br̥hat*) shining.

The planet Jupiter is not a star but it radiates its own energy, not just reflecting the light of the Sun. *Br̥had* is also Brahman, the great One, the Supreme Being. It is the ultimate light. A true Guru is one who has dissolved their ego just leaving the little that is required to function. The Indian teacher Ammachi commented that when she is asked a question, the ego arises in order to construct the answer and then subsides.

The aura of the wise is vast just like the planet Jupiter's is vast compared to the visible body.

ॐ बृहस्पतये नमः

om br̥haspataye namaḥ

31. The great lord or the lord of the great ones, the gods who are the personified laws of nature.

*Br̥haspati* is one of the most frequently used names for Jupiter. He guides or even commands the natural law. The laws of nature are integrated in the wholeness of nature that is the Shakti or nature of the cosmic person, or the absolute. Brahman, the cosmic wholeness, is that which is greater than even the sum of the absolute and its nature. It is pure wholeness.

There is a story that a wild elephant charged the Buddha intent on killing him. The Buddha looked upon him with such love that the elephant came to a stop and became tame. There are hundreds of such stories illustrating how sanctity gives power over nature. This is what is meant by this name.



ॐ अभीष्टदाय नमः

om abhīṣṭadāya namaḥ

32. Granting (*Da*) that which we desire (*Abhīṣṭa*).

In a birth chart, Jupiter is the giver of boons.

Any desire expressed in the presence of a knower of Brahman tends to be fulfilled. We all experience that the more relaxed we are, the more readily any impulse arising within us comes to fruition. The more we try to grasp it, the more it retreats from us. I say 'impulse' rather than 'thought' because when we are quiet inside there is more integration of heart and mind. Then thoughts are just fine impulses, different in character from what we consider regular thoughts.

ॐ सुराचार्याय नमः

om surācāryāya namaḥ

33. The teacher (*Acārya*) of the gods (*Sura*).

This is similar to Jupiter 31 but emphasizes that the pure hearted actually educate the natural law so it becomes more benign. The opposite to this is when nature becomes increasingly wild in response to our selfishness. We are witnessing the later at this time in history. The storm is rising both of humanity's impact on the biosphere and nature's rage. Humanity seems divided into those who are ready to accept that we must take a different path and those who want to keep on indulging in the hope that there will be no consequences.

ॐ सुरारध्याय नमः

om surārādhyāya namaḥ

34. Worshipped (*Arādhyā*) by the gods (*Sura*).

The teacher must be respected for the disciple to acquire the knowledge. It is an attitude that encompasses receptivity. Being receptive is a true form of worship. What more can one give than one's full attention?

ॐ सुरकार्यकृतोद्यमाय नमः

om surakāryakṛtodyamāya namaḥ

35. Ready (*Udyama*) to do [*Kṛta*] the work (*Kārya*) of the gods (*Sura*). Diligent or persevering in that.

The gods are the natural laws. They sustain the universe. The Vedic literature speaks of Sura and Asura. The Sura harmonize and sustain while the Asura cause destruction and thus change. Both are essential to evolution. Jupiter represents priests and the leaders of society. Their responsibility is to sustain life and is thus doing the work of the Sura on their level. In the Vedic chart, Jupiter's conjunction and aspects uphold whatever is indicated in the places influenced. The chart is the universe in miniature.

Jupiter's power is in his blessing. All of us have some blessing power. The more truthful and chaste we are, the greater it is. If a good person blesses us, even though it seems just a few words, some extra good luck follows us. That is why, as we meet and separate from people, we repeat words of blessing – "Go safely", "Be well". We do it even if we have no belief or understanding of the concept of blessing. Where are the mechanics of such blessings discussed?

It is in the nature of things that the elders give their blessings to the youth. Even an old lady in a care home has so much to give and she wants to do it. Even if she remembers little, her power of blessing is very real. If we pay attention, we will feel and even experience the effects of both blessings and curses. This is a central theme in the Vedic literature.

In Jupiter 34, we see that he is worshipped by the gods. Jupiter 35 tells us that he is ready to do their work. This means that if we show respect and serve the worthy, they will help us. This is how we accomplish what otherwise could be impossible. I learnt this at an early age and was diligent in speaking respectfully and trying to assist my elders. The result was that they were very helpful to me. Those with great learning, took trouble to teach me.

In the ancient epic, the *Rāmāyana*, when Lord Rāma is to go to the forest, he and his wife Sītā approach his mother and touch her feet. Even today, this is the way younger people respect elders in the East. The text records that they left that place 'shining' with the power of the blessing they received. It is said in the ancient texts that the word of a chaste woman cannot fail. This is true of anyone with a pure heart. Whatever goodness we have in our hearts, if we wish someone well, a little of our good goes to help them and that is why we feel a wave of

sweetness in our heart. Giving gives, taking takes. That is why the wise have always preferred giving to receiving.

There is a story about Motilal Nehru. He lost his first son and wife in the childbirth and was having great difficulty having further children with his new wife. He and two companions went to visit a famous yogi who lived in a tree. They told the yogi of his longing for a son and the yogi looked for some time at Motilal and said, "It is not in your destiny to have a son." One companion argued saying that all it needed was the blessing of the yogi and the fate could change. The yogi looked at him and then sprinkled some water on his head saying, "By doing this, I have sacrificed all the benefits of all the austerities I have conducted over generations." The next day, the yogi was dead. Ten months later on Nov. 14, 1889 Motilal Nehru had a son, Jawaharlal Nehru, who became the first Prime Minister of India. His daughter, Indira Gandhī, became Prime Minister and after her, so did her son Rajeev Gandhī. The skeptics will dismiss such stories but the basic idea is irrefutable. Blessings, like curses, have their effect.

If someone curses us, we have to bear with it. If we are blameless, then it will have little effect. If we have any feelings of guilt, whatever reason we imagine for it, it is best to take a positive attitude. The past is what it is but we have control over the present. The ancient law book of Manu, the *Manu Smriti*, says that, if we have feelings of guilt, we should undertake some penance until those feelings go away. There is merit in the Christian concept of making a confession and receiving guidance on an appropriate penance. At the end of the day, all that really matters to all of us is feeling at ease. In Jyotisha, it is a key principle that it is Jupiter that makes us take the wise path.

ॐ गीर्वाणपोशकाय नमः

om gīrvāṇapośakāya namaḥ

36. Supporting, nourishing and advancing (*Poshaka*) the deities (*Gīrvāṇa*), all the 33 crores of the gods or laws of nature.

Knowledge sustains every kind of action. One way of thinking about nature is that there is a government, it has a head and then there are many levels of administration. Hence the 33 crores (a crore is 10 million). When one goes to get a small permit from the local government, then the junior official who has to give it is a kind of deity at that moment. She is the one who has to be made happy. Similarly, traditional cultures and those whose hearts are wide open recognize the life power in every

little and big thing in creation. If they want to uproot a plant, cut a tree or kill an animal, then some process of paying respect to the nature and even taking permission is natural. If we protect nature, Jupiter blesses us.

Some years ago, I saw a report from Ethiopia on the BBC web site. The event occurred June 9, 2005. A girl had been kidnapped from a village and was being carried off by a gang of youths when they were approached by a group of lions. The young men fled. The lions surrounded the girl and stood guard until rescuers arrived. Then they quietly withdrew. Nature protects the innocent.

ॐ धन्याय नमः

om dhanyāya namaḥ

37. Bestowing virtue, fortune and happiness.

*Dhana* is literally the prize, that which we cherish and value. *Dhanya* bestows it. Jupiter's aspect or other association in the chart can confer things of real value. Ultimately, Jupiter gives a pure heart and the unalloyed joy and sweetness that fill it. Jupiter also represents those people who sponsor and present prizes and rewards, the people of means and position in society. On a higher level, it represents the givers of true knowledge.

ॐ गीष्पतये नमः

om gīṣpataye namaḥ

38. Lord (*Patī*) of the divine singers (*Gīṣ*), those who know and chant the Veda.

Learning is deeply connected to the strength and influence of Jupiter at the time of birth. Strength and influence are two different things. Jupiter may be strong but positioned so it has little influence over the personality. Then one has an appearance of knowledge.

Traditionally, the highest learning is in the spiritual arts and sciences. The root knowledge is the Veda, which is sung or chanted. Jupiter rules over the element of Akāsha or ether through which all sound passes. Those with hearing problems generally have some affliction to Jupiter such as having Jupiter in the sixth house of disease with other

afflictions. Jupiter is especially important in the charts of writers as well as all those who teach and express any kind of knowledge.

ॐ गिरिशाय नमः

om giriśāya namaḥ

39. The one who dwells in or is the lord (*Isha*) of the mountains (*Giri*).

We often think of the great gurus as living in remote areas in the Himalayas. This is also a reference to Lord Shiva who is conceptualized as dwelling atop the mountain Kailāsha in Western Tibet. It is sacred to four religions: Hinduism, Buddhism, Bön and Jainism.

Several saints have mentioned that there is a community of sages living in that part of Tibet. These sages are many hundreds of years old and are clustered around an ashram called Gyanganj. I have met two saints who either visited the ashram or met an adept from there. One showed me a newspaper clipping about one of these sages who stayed for some time in Varanasi. This saint could convert sunlight into material objects.

ॐ अनघाय नमः

om anaghāya namaḥ

40. The sinless.

*Anagha* is a very sacred divine name particularly associated with Shri Dattātreya. Its meanings include pure, spotless and without injury as well as innocent and handsome. That which is spotless is naturally handsome. Jupiter in strength and strongly influencing the Ascendant keeps a person on a path characterized by innocence, purity and unselfishness. Our DNA directs us to look after our own interests. In that sense, selfishness is natural. However, sharing and caring makes society stronger and thereby enhances our own self-interest. If we share with our neighbours, they share with us.

I remember reading a news report about a trial of a sugar company executive who took a one million dollar bribe. His defence was "If someone offers you money and you don't take it, you must be mad." He had a temporary gain followed by punishment. His society had to bear with shortages and many problems because of his misdirection of

resources. Sinlessness arises from non-stealing and the blessing of that state is priceless.

ॐ धीवराय नमः

om dhīvarāya namaḥ

41. He has the best of intellects.

Jupiter blesses us with intelligence. *Dhī* is intellect and intelligence itself. *Vara* is the best of anything as well as a boon or blessing. In Vedic Astrology, it says that four Grahas grant high intelligence: Jupiter, the Sun, Rāhu and Ketu. Jupiter is the best because it is the least likely to exploit that intelligence in a way that disadvantages others. Jupiter's mantras are a storehouse of blessings.

ॐ धिषणाय नमः

om dhiṣaṇāya namaḥ

42. Intelligent and wise.

In the Vedas, *Dhiṣaṇa* is a name for the Soma drink as well as the goblet in which it is held. The connection between intelligence and nectar is inseparable. One cannot exist without the other. The touch of truth brings wisdom to awareness and causes nectar to flow into the physical. They are like two sides of the same coin. Thus it has been wisely said, that one can tell wisdom by the sweetness that accompanies it. If there is no nectar in what you think you know then it is a thought or belief and not true knowing.

*Dhiṣaṇa* is also speech and sacred expressions. Jupiter rules over expression and the quality of it.

ॐ दिव्यभूषणाय नमः

om divyabhūṣaṇāya namaḥ

43. Having divine (*Divya*) ornaments (*Bhūṣaṇa*).

The Graha Jupiter can give us a glow in which others sense a certain divinity or higher wisdom. This again reminds us of Jupiter's vast

magnetosphere, which can be seen due to its radio waves and its wonderful auroras.

ॐ देवपूजिताय नमः

om devapūjitāya namaḥ

44. Worshipped (*Pūjita*) by the gods (*Deva*).

*Deva* is the shining one, and can refer to those whose purity of life has given them a certain glow. They are worshipping the source of that purity which is wisdom itself. Those who embody that are themselves objects of honour.

Some people see a golden aura around the wise. Others see it everywhere. Wisdom is not localized to any individual. It is only that it can become concentrated and those places of concentration attract those who have some degree of insight and love for that.

In many books about saints, we find descriptions of celestial beings worshipping the saint who is in no way affected by this. The birds that flocked around Saint Francis were following the same law of nature. I once was a guest of a very delightful couple. The wife has Jupiter in Sagittarius and is a particularly kind and exemplary person who meditates every day. In their previous house, there were two fruit trees, one each side of the entrance. The fruit was delicious but the monkeys were taking all of it. One day, seeing this she marched up to the trees and said, loudly, "this tree is for you and this one is for me." Amazingly, the monkeys accepted this and left the fruit on one tree alone.

ॐ धनुर्धराय नमः

om dhanurdharāya namaḥ

45. Carrying (*Dhara*) a bow.

*Dhanus* is a bow. It is also the Vedic name for the sign Sagittarius. This is the MūlaTrikoṇa or most favoured of Jupiter's signs. It represents the proverbial battle of good and evil, light and dark. A bow has the power to hold and release a weapon, it gives great potential which has to be realized. The Nakshatra Punarvasu, which starts in Gemini and enters Cancer is also ruled by Jupiter and has the bow as a symbol. The next Nakshatra Pushya in the middle of Cancer is the place where Jupiter

reaches its full expression becoming exalted and has the symbol of an arrow. Punarvasu moving to Pushya fully achieves its mark.

Jupiter is not portrayed holding a bow; he is shown carrying the items indicating knowledge and renunciation. However, these are the 'bows' that create the potential for the expression of wisdom. Once the purity of life is established, the bow is drawn and then the expression of it is effortless.

ॐ दैत्यहन्त्रे नमः

om daityahantre namaḥ

46. Destroying (*Hantr̥*) the demonic tendencies.

While the Devas are the divine consciousness radiating its purity the *Daityas* are the egoistic tendencies that cover the truth. The influence of Jupiter exposes these. Once we see what we are doing, then a kind of sweet shame arises. If we are true to ourselves we gently leave those tendencies alone. Working on our tendencies to fix the situation only makes it worse. When we work on our neediness and other unhelpful habits, whatever energy we have is given over to those. Leaving them gently be lets them wither for lack of attention.

If this is difficult, then we need to find a mentor to help us through the necessary changes. Jupiter rules mentors whatever the area they are expert in. If we are having difficulty finding a mentor who we are sure we can trust, then these mantras can help. They are intended to strengthen Jupiter within us and around us.

ॐ दयासाराय नमः

om dayāsārāya namaḥ

47. The very essence of compassion.

*Dayā* is compassion and *Sāra* is the best form of it. This is his wealth. This relates to the previous name (Jupiter 46). Fighting with our problematic tendencies coarsens life by its harshness. Compassion leaves them be where they are and as they are with gentleness and even kindness. Wisdom is always accompanied by compassion.

All these good qualities increase when a person comes under the influence of Jupiter either at birth or by Dashā, the planetary cycles, or by



transit. Wherever Jupiter's glance or aspect falls is touched by that compassion of grace.

ॐ दयाकराय नमः

om dayākarāya namaḥ

48. Causing (*Kara*) compassion (*Dayā*).

Jupiter is life and causes compassion. That is how these are inextricably linked. We see a person who does not exhibit compassion as mentally abnormal. The military have programs to combat a tendency by soldiers to shoot over the heads of the enemy. Why do we go to war? Has some psychopath been responsible for starting it? The great *Mahābhārata* war that killed millions involved numerous noble souls. It came about because of the evil tendencies of one man and his determination to be the king. His family, teachers and friends constantly gave him good advice but he rejected it all. As a result, they were all obliged by their loyalties to participate. Most of the fighting men of Northern India and some neighbouring states participated. Only twelve of the leading warriors remained after the war finally stopped. This is a powerful reminder of the value of life and compassion.

Wherever there is life, we can find compassion. It is all around us. Exceptional examples are found in the lives of the saints. One lady saint was visited by a man who had been sick for many years. After he left, her disciples observed that the saint was exhibiting the same symptoms as the man's disease. After some time she recovered. When asked, she said, "For him it would have meant years of suffering while for me it is just some minutes."

ॐ दारिद्र्यनाशनाय नमः

om dāridryanāśanāya namaḥ

49. Destroying (*Nāshana*) poverty (*Dāridrya*).

This is another insight into the grace bestowed by the aspect of Jupiter or the blessing of a great soul. A man once approached a great Guru in Northern India crying from poverty. The Guru told him to touch the leg of the Guru's chair and piles of bank notes fell to the floor. He asked the man to take the money and start a particular type of business. The man, a Muslim, went away and after some time returned. He

informed the Guru that he had become very wealthy by following his advice and offered a donation to the ashram. He knew that this Guru never accepted donations as he had promised his mother he would not become a begging Swāmi. The Guru laughed and said "Do you think the money I gave you made a hole in my coffers which you want to fill?"<sup>14</sup>

Life is much more than we imagine. We tend to live by our beliefs but these are just thought patterns. Even if they appear good in general, at any moment they may not be the best for the situation. The perfection of life gives us the natural ability to know within the heart what is true even if we cannot mentally understand why. We know it is true because there is a sweetness and a cleanness in it even if it appears to involve some sacrifice. Most of our beliefs are convenient constructs that support our egoistic tendencies though one usually denies this. If one is honest, one sees one's own self-interest even in what we most deeply believe. It takes great courage to relax our grip on those mental constructs and fall into the arms of the gentle knowing coming from our innermost self. However, without that relaxation the real poverty of life only grows. The simple letting go opens unlimited possibilities.

ॐ धन्याय नमः

om dhanyāya namaḥ

50. Bestowing wealth (*Dhanya*).

Wealth follows the disappearance of poverty (Jupiter 49). As this name has been repeated, a secondary meaning should be taken. *Dhana* is the second house. This house can indicate wealth and also speech and other resources like learning. In Jupiter 37, the context provided by the associated names indicated speech, virtue and knowledge. Here the context relates to wealth. The repetition tells us to focus on all of these areas in our analysis of the astrological chart.

ॐ दक्षिणायनसम्भवाय नमः

om dakṣiṇāyanasambhavāya namaḥ

51. Born (*Sambhava*) during the Southern course of the Sun (*Dakṣiṇāyana*).

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<sup>14</sup> *The Whole Thing, the Real Thing*. Rameswar Tiwari, 1977.

The Southern course starts from around June 21<sup>st</sup>, the Summer solstice in the Northern hemisphere. Thereafter the Sun moves to the South for six months. During this time, the Northern hemisphere experiences cooling and a more inward tendency. This is in contrast to the more outward tendency of the Spring and the months around it when the Sun is getting higher in the sky.

Jupiter represents wealth and high position but fundamentally it is about a gentle retiring inside from which a deeper perspective is found on life. It is this deeper perspective that provides the basis for moving forward, for the creation of life and the expansion of everything. Jupiter is known for expansion but this name reminds us that expansion is based on an inner motion, a retiring rather like the pulling back of an arrow on the bow. The settled mind and heart have vastly greater potential but there is no tension, only alertness.

Auspicious works are usually begun during the Uttarāyana or Northern course but become 'Guru' or substantial during the Southern course. In the same way, Jupiter relates to middle age when our undertakings tend to mature. He rules over this time of life.

ॐ धनुर्मीनाधिपाय नमः

om dhanurmīnādhipāya namaḥ

52. The ruler (*Adhipa*) of Sagittarius (*Dhanus*) and Pisces (*Mīna*).

Dhanus is Jupiter's male sign. It is the priest or educator actively working for educating and benefitting the people. In Jupiter 45, we discussed about Sagittarius as a place of war between good and evil. In this sign, Jupiter feels a duty and inspiration to support the forces of good. Sagittarius is full of wisdom so it may feel its opinion is naturally correct. Therefore, its challenge is being able to discuss and appreciate other people's opinions.

Mīna is the ocean, it is vast like the nature of Jupiter receiving without reservation all the streams and rivers. Mīna is simply being, absorbing all the diverse tendencies in its broad fulfilment. Pisces people may not speak much and their space is vaster than others so they may not be easily understood. They feel the deep currents below the (relatively) calm surface. It is the last and thus the most advanced of the twelve signs since it represents the end of the path that started in Aries. Since it accepts everything, like the ocean, Pisces people may ingest things which are not ideal for their health. In fact drinking, eating and accumulating

wealth is what they often like to do as Taurus, the sign of the mouth and wealth, is in third house from it, and the third is the place of desire.

Pisces is the sign closest to Brahman, the great. This leads to a sense of greatness. While this is often deserved, the challenge of Pisces is controlling or overcoming their own ego. Both signs benefit from sitting quietly and listening to others speak.

ॐ देवाय नमः

om devāya namaḥ

53. Divine (*Deva*) by nature.

In the Vedic literature it says that mankind is primarily Rājasic while the divine beings are primarily Sāttvic. Thus man is frequently in the grip of passion and constantly active while the Sāttvic beings are calm and naturally satisfied. The influence of Jupiter in the Vedic chart contributes the Sāttvic quality to whatever it aspects or the significations of the house it occupies. Planets in its own sign or Nakshatra also have this underlying influence. An affliction to Jupiter can mean that the Sāttvic quality is disturbed.

We are all a mixture of the three, Sattva, Rajas and Tamas but from the arrangements of planets in the chart one can see what sort of mix shows in each area of the life of a person. This is modified at different times by the Dashās or planetary cycles. The Jupiter cycle always follows the cycle of Rāhu. Rāhu is Tamas and may bring addictive tendencies and other confusion unless well placed and associated. When the Jupiter cycle starts, Sattva rises in the person and they can recoil from the past behaviour and 'clean up their act'. We grow through the many challenges of Rāhu and this is the basis of the wisdom that shines forth in Jupiter's Dashā.

ॐ धनुर्बाणधराय नमः

om dhanurbāṇadharāya namaḥ

54. Carrying (*Dhara*) a bow (*Dhanus*) and arrow (*Bāṇa*).

In Jupiter 45 and 52, we discussed the bow with respect to certain Nakshatras and the symbology of Sagittarius. In this name we see that he not only carries a bow indicating potential but has the arrow to

achieve his mark. Dhanus can also mean an instrument for measuring the position of the sun and planets. Bāṇa can mean a part of the mathematics for computing their position. Thus this name can indicate an astronomer.

The Guru is not merely sitting; his attention penetrates our hearts and illuminates us so we can see what is true. The Guru quality is ever abiding within us so we are not dependent on the physical presence of a teacher. Even without a teacher, the Guru quality is lively and watching. When needed, it will appear. It is our very Self.

ॐ हरये नमः

om haraye namaḥ

55. The lord.

*Hari* is a name of Lord Vishnu and indicates both a ray of light and the yellow, greenish or tawny colour (see Sun 65). Jupiter's predominant colour is considered to be yellow. He is associated with yellow gems, primarily the yellow sapphire. Jupiter's finger is the index finger but it is usually considered more auspicious to wear the gem on the ring finger. A fiery gem on the index finger can make us irritable. If wearing a sapphire, a gold setting is preferred.

Hari suggests the continuous arising of joy, *Ha Ri*. This is the fruit of wisdom. Chant this name to rise above sorrow.

ॐ अङ्गिरोवर्षसञ्जाताय नमः

om aṅgirovarṣasañjātāya namaḥ

56. Born (*Sañjāta*) in the year (*Varṣa*) of Angiras.

Each year has a name in the 60 year cycle defined by the motion of the mean Jupiter. These Jovian years correspond to the calendric years (see Jupiter 4). The year starts when the Vedic year starts.

This and the following are names that describe the birth of the planet as if it were a human born on earth. The classic *Jātaka Parijāta* describes one born in the year Angirasa as 'rich, wise, experienced and always compassionate.' These are the qualities expected in a guru or guide.

Another name with the same meaning is *Angirasābdasañjāta*.

ॐ अङ्गिरः कुलसम्भवाय नमः

om āṅgiraḥ kulasambhavāya namaḥ

57. Born (*Sambhava*) in the family (*Kula*) of Brahmarishi *Angiras*.

Jupiter 16 indicates that he is the son of Rishi Angiras. This name indicates that all Gurus are considered members of the tribe or social group founded by the sage. That is why all those who teach spiritual wisdom are classed as Brāhmins and are thus expected to maintain a spiritual practice and follow a Sāttvic lifestyle, as far as reasonably possible. There is no firm rule here as the infinite variety of planetary positions can give every kind of tendency. Those Gurus who insist on perfect vegetarianism and so forth are ruled by Saturn, the disciplinarian. The more lenient are ruled by Jupiter. Birds of a feather flock together.

It is interesting how this arises. Saturn is the brother of Yama and reaches its weakest place (debilitated) in Yama's Nakshatra Bharanī in the middle of Aries. The symbol of Bharanī is the Yoni or female organ. This Nakshatra has powerful energy that is hard to control and so Saturn here tends to lose focus. Thus strict control is important to Saturn though it is not necessarily about celibacy. Saturn's strongest sign (the MūlaTrikoṇa) is Aquarius, which is a passionate sign, but its natural desire is to maintain Dharma or righteousness. Jupiter is weakest in Capricorn, which is the sign of big business. Thus money making and association with the wealthy can be distracting for Jupiter and religious institutions which are ruled by Jupiter usually follow the charity model.

Jupiter's strongest sign, Sagittarius, is the sign indicating priests and those who actively uphold the Dharma but its natural desire is to enjoy pleasure. We see this in the Vedic chart and learn this from the story of Bṛhaspati who had children by three women, one of whom was the wife of his brother. From this we can understand how unmarried Gurus and priests are not always celibate. This disappoints the disciples and followers because the Sagittarius type is the classic role model and everyone looks to them for setting a perfect standard. The other Jupiter Guru, the Pisces person, tends to desire wealth. If he starts charging for his services, then we should understand. Strangely, in all of us there is a natural desire which appears contrary to our inherent nature. This easily causes confusion. However, that is how life has been designed. Probably, the idea of taking vows about relationships and/or money is an approach to controlling a perceived weakness. Then determination battles with desire. Jyotisha shows us how there are times when maintaining vows comes easily and others when it is much more difficult. I suspect that humility alone can manage through the harder phases.

We should also be clear that not all teachers and Gurus are primarily Jupiter people. Venus is also a Guru and every planet has great wisdom to share.

ॐ सिन्धुदेशाधिपाय नमः

om sindhudeśādhīpāya namaḥ

58. The ruler (*Adhipa*) of the country (*Desha*) through which the *Sindhu* or Indus river runs.

Sindhu also means the sea so this could refer to the seashore as well as waters of all kinds. Why do humans love to be beside water, especially the seashore? Seventy percent of the US population lives in a county bordering the sea despite the vast inland areas of the country. A view of any water adds significantly to the price of a house. Pisces is the ocean and Cancer indicates lakes and rivers. Both are strong places for Jupiter. The water's edge has a special healing energy, which we all feel. This name confirms it.

Names like this of the planets and their relation to different parts of India is used in resolving questions. The Indus river flows through what is now Pakistan.

ॐ धीमते नमः

om dhīmate namaḥ

59. Highly intelligent (*Dhīman*).

Literally possessed of *Dhī* or intellectual capacity. *Dhī* is not merely the intellect. The word *Samādhī* is known to many as a state of settled or quiet awareness. *Nirvikalpa Samādhī* is a state without thought. *Savikalpa Samādhī* retains the inner silence along with mental activity. In either case, the *Dhī* or intelligence or consciousness is unruffled and steady indicated by the word *Sama* meaning evenness.

*Dhī* also means reflection and meditation including prayer and devotion. Therefore, the name *Dhīman* means that this comes naturally to him. When people start a *Dashā* or cycle of Jupiter, then they often take to practices that cultivate *Samādhī*, formally or informally.

ॐ स्वर्णकायाय नमः

om svarṇakāyāya namaḥ

60. Golden (*Svarṇa*) bodied (*Kāya*).

He has that kind of lustre as we alluded to before. It is the light of wisdom seeping forth from every pore.

ॐ चतुर्भुजाय नमः

om caturbhujāya namaḥ

61. Having four arms (*Chatur Bhuja*).

Jupiter is deeply related to the Vedas, which have a fourfold division. The four divisions of the Veda are the Rig, Sāma, Yajur and Atharva. Thus this name suggests one who has broad knowledge and skills, covering many areas.

Prior to the Second World War, cultures all over the world used the four armed Swastika as a symbol of good luck and deep wisdom. Some places refused to abandon their tradition and even in the West, this is slowly coming back. The proper appearance of the Swastika looks nothing like the symbol used in the Second World War.

ॐ हेमाङ्गदाय नमः

om hemāṅgadāya namaḥ

62. Giving golden (*Hema*) coloured limbs (*Aṅga*).

Gold is the metal of Jupiter. 'Da' is to give or produce but it can also mean to see. Purified consciousness creates a golden coloured aura but it can also enable one to see such an aura around everything.

ॐ हेमवपुषे नमः

om hemavapuṣe namaḥ

63. Having a beautiful golden (*Hema*) form (*Vapus*).



This emphasizes what was already said. The state is not merely on the surface but all pervading.

ॐ हेमभूषणभूषिताय नमः

om hemabhūṣaṇabhūṣitāya namaḥ

64. Decorated (*Bhūṣita*) with golden (*Hema*) ornaments (*Bhūṣaṇa*).

His radiance is pure gold. When a real knower of reality is found, this can be sensed even by those who have never seen an aura.

ॐ पुष्यनाथाय नमः

om puṣyanāthāya namaḥ

65. The Vedic ruler (*Natha*) of *Pushya* Nakshatra.

Pushya is nourishment or blossoming. Wherever Jupiter appears in the chart, if otherwise well-placed, it promotes or causes a blossoming of the areas of life to which it is connected. Especially those houses it aspects benefit. Jupiter aspects the sign opposite and those in trinal positions.

Pushya is the Nakshatra in which Jupiter gets exalted. Its planetary ruler is Saturn and the combination of wisdom and discipline produces the highest fruits. It is said to be good for all things except marriage. This is because of an ancient story. In this constellation, is found the stars of the Big Dipper said to be the seven sages who guided the destiny of mankind. They were all married but at some stage they suspected their wives of infidelity, later disproved, and sent them away becoming the six principal stars of Krittikā Nakshatra, the Pleiades. Only Arundhatī, the wife of Vasiṣṭha remained because her devotion to her husband was beyond question. She and her husband are the two stars very close to each other. This little story is the sages way of warning us that when the Moon is in this constellation, suspicions of infidelity can arise. See also the Moon 20.

Jupiter rules three Nakshatras. The first, Punarvasu is ruled by Aditī (Sun 1 and 6), and has an energy of unboundedness. The second, Viśākhā is ruled by Indra and Agni. It is a place of faithfulness. There is a related story of a lady who had made her choice for marriage but he was away for a very long time. She stood by her commitment even when approached by a Rishi. The Moon is debilitated right at the end of

Vishākhā, a point of great spiritual potential. Indra rules over the Prāṇas or vital airs of the body and Agni over the inner fire. Mastery of both gives complete control and this makes enlightenment possible. The third, PurvaBhadra has an energy of transcending. Therefore, all three of Jupiter's Nakshatras have a powerful spiritual influence. Each is broken by a Rāshi boundary between an air sign and a water sign. Find out more about this in the Chapter on *Secrets of Vimshottari Dashā*.

ॐ पुष्यरागमणिमण्डनमण्डिताय नमः

om puṣyarāgamaṇimaṇḍanamaṇḍitāya namaḥ

66. Adorned (*Maṇḍita*) with decorations (*Maṇḍana*) made of yellow sapphires (*Puṣyarāga maṇi*).

This is the gem considered best for enlivening the qualities of Jupiter. See Jupiter 55 for how to wear it.

ॐ काशपुष्पसमानाभाय नमः

om kāśapuṣpasamānābhāya namaḥ

67. Resembling (*Samānābha*) *Kāsha* flowers (*Puṣpa*). These are a certain yellow flower, which are preferred for the worship of Jupiter.

ॐ इन्द्रायमरसङ्घपाय नमः

om indrādyamarasaṅghapāya namaḥ

68. The protector (*Pa*) of the collection (*Saṅgha*) of the immortals (*Amara*) consisting of Indra and others (*Adi* - the Vedic gods).

These gods personify the natural world. Indra is associated with lightening, Agni with fire, Vāyu with wind and so forth. They could be said to be the collection of natural laws. He is the lord and protector of them. Indra has all the power and weapons; Jupiter or Bṛhaspati has the wisdom and the Vedic knowledge and, as this is more powerful, he is the leader or protector.

ॐ असमानबलाय नमः

om asamānabalāya namaḥ

69. Of unequalled (*Asamāna*) power (*Bala*).

There is no power greater than knowledge and there is no knowledge greater than the knowledge arising from Self-realization. (See also Sun 4)

ॐ सत्त्वगुणसम्पद्विभावसवे नमः

om sattvagūṇasampadvibhāvasave namaḥ

70. Shining (*Vibhāvasu*) with the wealth (*Sampad*) of the quality of purity (*Sattva Guṇa*).

Jupiter's cycle follows that of Rāhu. During Rāhu, one may face the darkness in various ways. One struggles for security and happiness. When the Jupiter cycle starts one thinks, "I should tidy up my life, quit my bad habits, etc." This is the influence of Sattva. It as if the lights have gone on and one can see clearly. Tamas hides the light of truth and the Sattva planets led by Jupiter reveal it.

Sattva is good but it is still of this world. As Lord Krishna says to Arjuna in the *Bhagavad Gītā* (2.45), the great teaching on the battlefield, "Go beyond Sattva even; know that which is Truth itself". There is *Sat* or pure being and Sattva, which is the quality of purity. From *Sat*, Sattva arises. Many think it is the other way around, that *Sat* comes from Sattva. However, without *Sat*, one cannot really understand what Sattva is and one ends up following lists of rules. This can cause much time to be spent fruitlessly, at least as far as realization of truth is concerned. One may benefit in other ways.

As Vedic astrologers, we can see clearly the level of Sattva due to the birth chart and the planetary cycles and transits. When Sattva rises for us, we start to think, "Sattva is important", and when Sattva is declining due to the planetary influences one makes another policy. Such is the world. Even some Gurus get deluded because the mind is always subject to these influences. Arjuna was a man of great Sattva but, in the face of a great crisis before the battle, it did not help. He was confused when he tried to apply his Sāttvic ideas to the situation he faced. Lord Krishna guided him beyond this to true wisdom.

ॐ भूसुराभीष्टदाय नमः

om bhūsurābhīṣṭadāya namaḥ

71. He grants the blessing (*Abhiṣṭa*) of lordship (*Sura*) over the earth (*Bhu*).

Worldly power and position can come easily by the influence of Jupiter. Jupiter represents advisors. This name indicates that a person can rise to high position if well advised or fall from it if that advisor is lost. The advisor can be another person or the inner knowing. If we rely on our own knowing, then we should take care because a change in the planetary cycles can cause our clarity to fade.

Many heads of state and government as well as many very wealthy people have consulted Jyotishis. In one large country, the ruling party had consistently consulted one famous Jyotishi. After many years in power, for whatever reason, they neglected to do so and choose an election date on which they were certain to lose. After the elections, one of their spokesmen put out that the new government would soon fall. As the time of installation indicated longevity, I warned him that the new government would last. It stood for 10 years.

ॐ भूरियशसे नमः

om bhūriyaśase namaḥ

72. Exceedingly (*Bhūri*) famous (*Yasha*).

A good councilor can be very famous. From his guidance (Jupiter 71), great fame can be acquired by others. The danger is that having attained a high position through good counsel, one starts to think that one's status is all about one's own competence. This then causes one to fail to respond when the tide turns against one. One may be given good advice but out of ego, one rejects it. The good advisors may be discarded. Sometimes the wise advisor is lost due to manipulation by enemies. If someone wants to usurp a ruler, first they have to cut the umbilical with the key advisor. This can be done by flattery and false rumours. The ego is everyone's Achilles heel.

Leaders get terribly attached to their position. In many cases the organs of the state are used to keep that one person in his job even as the population suffers under the increasing carelessness of the rule. Astrologically we can understand this. A person gets high status due to

Raja (Royal) Yogas in their chart. These are activated at a particular time, peak and decline. This peak and decline occurs however clever the person is. How long the high status lasts depends on the nature of the Yoga and the height of the peak. It is not about their intelligence or courage, it is a product of some blessing acquired in the past as we see from these names. Like a gambler who has one big win early on and then gradually loses everything, it is easy for any successful person to get deluded. Those who retain greatness are those who cultivate noble qualities, keep the service of the people as their only interest and leave when the constitution requests or when their inner knowing or most trusted advisor indicates. For humanity to survive gracefully, every leader needs a genuinely wise Guru.

ॐ पुण्यविवर्धनाय नमः

om puṇyavivardhanāya namaḥ

### 73. Increasing (*Vivardhana*) merit (*Puṇya*).

*Puṇya* is merit. One can imagine that every thought, word and deed produces an influence that spreads out like light through the universe. When it strikes something, it bounces back. Hence, the effect of an act can keep coming back in smaller and larger ways over a very long time. This is the theory of karma. In the Bible, Jesus says, “do unto others as you would have them do unto you” (Sermon on the Mount, Luke 6:31 and Mathew 7:12). Even Physics tells us that for every action, there is an equal and opposite reaction (Newton’s Third Law). The positive influence we have created that is yet to return to us is *Puṇya*. One calls it positive because it can cause one to prosper and feel good. For example, if one is kind to others, then people will be kind to one.

The ninth house and thus the fifth house (ninth from the ninth) in a Vedic chart show the extent of the *Puṇya* from the past. The past can mean one’s genetic inheritance or what is brought from one’s past lives. This gives us our luck in this life. Jupiter is said to be the *Kāraka* or significator of both these houses. The previous house to the ninth, the eighth shows the lack of *Puṇya* or sin that one has brought to this life. It is also the house of the genitals, which is why so much fuss is made about sexuality. Sex and sin seem intertwined in the collective consciousness. The ninth is the house of establishment, religion and religious people. Thus, the source of their fall, the eighth, is generally secret liaisons. The eighth is also about other people’s money. That can also be a problem.

ॐ धर्मरूपाय नमः

om dharmarūpāya namaḥ

74. The very embodiment (*Rūpa*) of living in accordance with truth (*Dharma*).

Dharma is what sustains life. It is also wisdom and that which brings it to awareness. That is why the Vedic culture is said to be the eternal Dharma. Truth is what sustains everything in the long run. The ninth house is the principal house of Dharma. The ninth house of the zodiac is Sagittarius, Jupiter's strongest sign. That is why we expect our teachers and Gurus to embody very high values in their life.

ॐ धनाध्यक्षाय नमः

om dhanādhyaṣāya namaḥ

75. Presiding over (*Adhyakṣa*) wealth or abundance (*Dhana*).

Jupiter presides over the very principle of abundance. Other planets give wealth by his blessing so before we assume that wealth will come by virtue of some other Grahas, we have to look at the disposition of Jupiter. It helps to check the extent of the kindness and generosity inherent in the chart, both of which are indicated by Jupiter. Without these, any wealth gained will come from good deeds of a past life. Once that is exhausted, the wealth will disappear.

To win the lottery or get any great luck, one needs a lot of Puṇya. That means one has to have made a massive donation in a previous life, perhaps giving up one's life to save others. That Puṇya is then there to help one when needed. If one does not win the lottery, the luck will come in other ways. On the other hand, if one has negative karma because of taking advantage of others, one will keep losing money through lotteries and the like until the debt is cleared. It would be better to donate the money to a charity. If the money is spent helping others, we will clear our karmic debts faster.

ॐ धनदाय नमः

om dhanadāya namaḥ

76. Giving (*Da*) wealth(*Dhana*).

*Dhana* is what we hold dear and is a name of the second house in the Vedic chart. Some very wealthy people have Jupiter in the second but this alone does not guarantee wealth. Association with other planets will modify the effects. Also, Jupiter's generosity can lead us to forgo those dear things for a higher cause. This is true wherever Jupiter falls as every house represents people or things that may be dear. One example is when Jupiter is in the 7<sup>th</sup> house of marriage. Most people think this is a favourable indicator and it certainly makes the person look for a good and wise partner. However, if such a person is found the chance may be passed up for some noble reason. Jupiter in the first house makes other people see us as a mentor and come to us for help. Then we keep giving to them often to the detriment of our own health and even survival. We naturally feel like a Guru on some level and we want to help but we should be aware of the whole situation.

The ancient hymn of praise to the Divine Mother, the Lalitā Sahasranāma, says 'Guru Murtiḥ' which means that She takes the form of the Guru. No little ego is ever the Guru, but anyone of us may be called upon to give something of wisdom and guidance by Her Grace. We may experience that others are better off if they follow our advice. However, it is good to be fully aware that this is just a gift given by God through us by Her sweet Will. It may not happen in the future. Once we have lost our humility, that gift will certainly leave us.

There was once a very great saint in North India, Swāmi Brahmānanda Sarasvatī. He had unimaginable power thanks to the depth of his surrender. A man from the locality often came to pay his respects and was very devoted. He was one of the close group of friends who were regular devotees. Let us call him Rajiv. One day the Guru said to him, "See that man by the gate, he is sick, heal him". Rajiv protested that he knew nothing of medicine. Thrice the Guru repeated his instruction and thrice he objected. Then the Guru advised him to take some ash from the fire and give it. This Rajiv did and miraculously the man was cured. Time passed and Rajiv stopped coming to the Ashrama.

After a while, one of his friends, worried about this, went to find him. He found that Rajiv had become a famous doctor and had a big queue at his surgery. When he went in the doctor would not see him, indeed pretended not to know him at all. Rajiv behaved as if he was afraid his friend might ask him for money, now that he had become wealthy. The man was amazed and reported this to the Guru. "How has this happened?" he asked. "See the mist in the air in the early morning?" replied the Guru, "It fills the whole dome of the sky. One drop of that is like the amount of Divine Grace that has created this phenomenon (the success of Rajiv as a healer)". From that moment, none of Rajiv's cures

worked and he was soon driven from the town by a mob of angry patients. One moral of this is that greed or miserliness can undermine any good fortune. Jupiter's influence is the key for being generous.

ॐ धर्मपालनाय नमः

om dharmapālanāya namaḥ

77. Protecting nourishing and maintaining (*Pālana*) *Dharma*.

He is one who lives according to Dharma and works to help others live likewise. This is why Jupiter represents judges and all those who set the moral standards for society.

From studying the time a constitution comes into effect or a new dynasty begins, we can see how upright its leaders will be. Primarily, we have to study the position of Jupiter. This also applies to companies and other projects.

ॐ सर्ववेदार्थतत्त्वज्ञाय नमः

om sarvavedārthatattvajñāya namaḥ

78. Knowing (*Jñā*) the essence (*Tattva*) of the purpose (*Artha*) of all (*Sarva*) the *Vedas*.

The Vedic Rishis are those who discerned the Veda, the primordial sounds of nature. The Mahārishis (Great Rishis) know the essence of it like one who extracts the cream or butter from the milk. They have the capacity to teach so they are the Gurus. Jupiter represents them.

For instance, the knowledge of Yoga was derived from the Veda by Mahārishi Patañjali. It is not stated explicitly in the Veda but is contained within it in a concentrated form and so the Yoga Sūtras were accepted as part of the Vedic literature. The same is true for the texts of Jyotisha and Ayurveda as well as Vastu or Sthāpatya Veda, the science of architecture, and Gandharva Veda or the science of music.

It is interesting that those with Jupiter in the fourth house in the Vedic chart are said to bring some new insights into the Vedic field. From the fourth, Jupiter aspects the tenth house or the area which shows what we are seen to do in the world.



ॐ सर्वापद्विनिवारकाय नमः

om sarvāpadvinivārakāya namaḥ

79. Removing or warding off (*Vinivāraka*) all defects and miseries (*Sarva Apad*).

This is the effect of the aspect and conjunction of Jupiter. It is why we feel soothed by meeting those who embody the energy of Jupiter. When Jupiter conjoins or disposes 'malefics' like Mars, Saturn, Rāhu and Ketu, it transfers some of its goodness to them. As a result, their cycles can then give many blessings while Jupiter's cycles are not so smooth.

ॐ सर्वपापप्रशमनाय नमः

om sarvapāpaprāśamanāya namaḥ

80. Quietening (*Prashamana*) all wilful tendencies (*Sarva Pāpa*).

*Pāpa* is usually translated as sinful. The *Pāpa* houses in a birth chart are three, six, and eleven. Three and eleven are about willfulness, the third being the place of our desire and will and the eleventh, what we seek in the hope of fulfilment. The sixth is the place of mental vices. The word *Prashamana* suggests a calming. If a person is felt to be too selfish then we can encourage them to relax inside themselves. This will reduce their stress level and this, in itself, will help them achieve their goals.

In the *Yoga Sūtras* (2.35) it says that all violent tendencies cease in the presence of one who has no violence inside them and is thus established in the self: '*ahimsāpratiṣṭhāyām tatsannidhau vairatyāgaḥ*'. *Ahimsā* means that there is no roughness in the internal processes, which really means that there is no tightness in the heart. If we feel our heart is closed, let us pray for help. Sooner or later our prayer will be answered. This act itself softens and opens.

ॐ स्वमतानुगतामराय नमः

om svamatānugatāmarāya namaḥ

81. The divine powers (*Amara*) are following (*Anugata*) his guidance, his principles of life (*Sva Mata*).

*Amara* means deathless and refers to the universal laws of nature. They follow what he thinks fit. *Sva* points to the real director of

natural law, the Self. This is said of Jupiter because he has identified with That through his Self-realization. The Cosmic Will directs everything. Particular beings act as the agents.

ॐ ऋग्वेदपारगाय नमः

om ṛgvedapāragāya namaḥ

82. Going beyond (*Pāraga*) the highest exposition of worldly knowledge.

One meaning is that he is the master of the *Rig Veda* or the highest knowledge of natural and spiritual law.

The name can also be taken as speaking of a knowledge that exceeds even the Veda or takes us beyond that (*Vedānta*), so nothing of this world is left in our awareness when washed with that Grace. In that state, there is no bondage. The greatest house of bondage, astrologically, is the twelfth. This equates with Pisces and is therefore controlled by Jupiter, which rules Pisces. That is why he can bring bondage to an end. However, Jupiter can also give worldly success, which multiplies bondage. It depends what we seek from him.

ॐ ऋक्षराशिमार्गप्रचारवते नमः

om ṛkṣarāśīmārgapracāravate namaḥ

83. Ranging through (*Pracāra*) the pathway (*Marga*) of the signs (*Rāśis*) and the Nakshatras (*ṛkṣa*), the stars of the zodiac.

This name in various forms appears for every Graha. It is worth noting that both the signs and constellations are specifically mentioned. Jupiter spends about one year in each sign and 40 days in each Nakshatra Pada (quarter) or Navāmsha. Religious practices are typically maintained for either a year or 40 days. The Nakshatras are said to be more related to the mind and are lorded by the Moon. The Navāmshas themselves are connected to the soul. The signs (*Rāśhis*) are more related to the physical and are lorded by the Sun. From this we can infer that the 40 day practices will help us psychologically and even on a soul level but to change the outer manifestation of our life, the practice needs to be maintained for at least a year. Both are important and it depends on the actual circumstances.

ॐ सदानन्दाय नमः

om sadānandāya namaḥ

84. Ever blissful (*Sadā Ananda*).

Despite moving through all the different places, some favourable and some not, he is always blissful. If we are not always blissful, we have not attained to the state described here. Bliss and happiness are not the same. It is actually possible to experience sadness as blissful.

These last two names make it clear that happiness is not at all to do with being 'in the right place or time'. That is, at best, the source of a moment of pleasure followed quickly by its loss. Astrologers are often asked about right place and time and they can help us enjoy our full potential but, at the end of the day, that is transient and cannot give rise to bliss.

It is worth setting one's sights on that eternal bliss which is one's own nature. The secret is in relaxing fully and that cannot happen as long as one is concerned about time and place. For practical matters, however, time and place are very important. All the scriptures advise to 'Get in the company of the wise' and follow a good routine. It also helps to understand the planetary influences so one is not confused by the changes one faces. In time, all concerns will fade away by themselves.

ॐ सत्यसङ्गाय नमः

om satyasaṅghāya namaḥ

85. Associated (*Saṅgha*) with truth (*Satya*).

If we are to progress spiritually and morally, the greatest aid is association with Truth. We do that by meditation, prayer and by associating with those who have an equal or greater embodiment of that Pure Awareness than us. This is called *Satsaṅgha*. Other than resting in the state of Pure Consciousness, the best form is being in the presence of the enlightened.

It is important to avoid people who are dishonest, cruel, or have destructive habits. A person with any addiction should avoid others with that weakness unless one has taken a mentoring role for helping them and they want to be helped.

ॐ सत्यसङ्कल्पमानसाय नमः

om satyasaṅkalpamānasāya namaḥ

86. Having a mind (*Mānasa*) whose intentions (*Saṅkalpa*) are truthful (*Satya*).

These are the people we want to associate with because their good qualities will encourage ours.

ॐ सर्वागमज्ञाय नमः

om sarvāgamajñāya namaḥ

87. Knowing (*Jñā*) all (*Sarva*) the sacred texts and sciences (*Agama*).

In the great epic *Rāmāyana*, it is said that the demon Rāvaṇa had mastered all the sacred arts and sciences. However, he had not acquired total knowledge because his demonic nature prevented him from attaining the Vedāntic knowledge, the knowledge of the Self. To acquire that he would have had to give up all egotism.

It is said that he realized this and wondered how he could overcome this difficulty. Finally he thought that if God struck him in the heart with an arrow, he would get the final liberation that his incarnation prevented. But God, he thought, is all merciful, so how could he be so enraged? Then he struck upon the idea of stealing God's wife. Even after he stole Sītā, Lord Rāma's wife, the Lord repeatedly offered to forgive him if he returned her. Naturally he refused. From one view, it was because of his pride but the 'secret' version of the story is that he fully wished to be killed by Rāma. People are not demons but our selfishness is our obstacle. One can pray for true devotion and one may also receive Grace. Prayers do not go unanswered if one shows enough persistence.

ॐ सर्वज्ञाय नमः

om sarvajñāya namaḥ

88. All-knowing (*Sarva Jñā*).

This name gives rise to that state of all knowingness if there is no concern about having it. This is the ultimate Koan or Zen riddle. This

name, following the last (Jupiter 87), takes our attention from knowing everything to being all-knowingness itself.

ॐ सर्ववेदान्तविदे नमः

om sarvavedāntavide namaḥ

89. Having the complete knowledge (*Sarva Vid*) of *Vedānta*.

Vedānta is literally the end of the Veda. It is the final destination of all streams of knowledge. As such it is not a subject, it has no information about anything, it is truth itself. The texts of Vedānta just hint at the Truth because it cannot be described directly. One can know It by being It and in no other way.

ॐ ब्रह्मपुत्राय नमः

om brahmaputrāya namaḥ

90. The son (*Putra*) of *Brahma*.

Brahma is the one, self-existent Spirit and Brahmā is the creator himself and he manifests the knowledge. These are different grammatical forms of the same word. Out of Brahma, Brahmā arose. From the One, taking the forms of Shiva and Shakti, the Veda expresses as the whole universe through the agency of Brahmā.

A similar concept is found in the *Bible* and the *Torah*. Jupiter represents the exposition of knowledge and is thus born of the mind of Brahmā at the beginning of creation. The principle of the Guru is born out of truth and not from any womb. That is why the personification of truth is scarcely to be considered as an ordinary human being. In so far as they are living what is true in all of us, they are the sons of Brahma or Brahman, the great totality of the manifest and unmanifest.

ॐ ब्राह्मणेष्टाय नमः

om brāhmaṇeṣāya namaḥ

91. The lord (*Isha*) of the knowers of Brahman.

A *Brāhmaṇa* is not a member of a particular Hindu caste but one who has completely identified with the supreme wholeness. Even

amongst the Brāhmaṇas, Jupiter is the governor. He represents complete knowledge and that knowledge itself is the lord of the knowers of Brahman. It certainly does not refer to any one ego. The one who breathed out the Veda and created the whole universe is said to be 'Nirmame', meaning "devoid of the sense of 'me' and 'mine'" (*Shiva Mahāpurāṇa*, Rudra Samhita II).

A strong Jupiter can make someone the best of the Brāhmins. One who follows the professions of Jupiter is a Brāhmin by their work. If they are the knower of the Self, then only they become a Brāhmaṇa. They are the ones to be given gifts and devout respect. No one can exactly know another's inner state but these names of Jupiter give many insights into how that state can be understood.

ॐ ब्रह्मविद्याविशारदाय नमः  
om brahmavidyāviśārādāya namaḥ

92. Expert (*Viśārada*) in the knowledge (*Vidyā*) of Brahman.

What is the knowledge of Brahman in this context? It is the ability to convey that state to others. There is something called Shaktipāta. It means conveying energy. The great masters convey Supreme Wholeness by their being. We may experience it noticing how they sit, the slightest movement of the body or hair, or hearing their words. Even by merely remembering them, we attain that state if we are ready for it. That is real Shaktipāta.

ॐ सामनाधिकनिर्मुक्ताय नमः  
om sāmānādhikanirmuktāya namaḥ

93. Beyond the consideration of (*Nirmukta*) greater (*Sāmāna*) or lesser (*Adhika*), being indifferent to wealth and material gain.

This is the result of the eternal contentment or correlated with the natural condition of contentment referred to in the last name. It also means one possessed of uncommon capacity for conciliation. Both these meanings are excellent. Naturally, to the wise, everyone and everything are the same Divine Being incarnate. If any preference is shown it is the consequence of the karma of the body and can be seen through the chart. For example, if your Jupiter falls on the Moon of a Guru, you may feel connected to him or her if you meet. He or she may be disposed towards

you. In any case, the more devoted you are the greater the response though this is entirely unfathomable.

ॐ सर्वलोकवाशंवदाय नमः

om sarvalokavaśaṁvadāya namaḥ

94. Expressing (*Vada*) the wish (*Vasha*) of all the worlds (*Sarva Loka*).

He acts as our representative in the cosmic court. His expressions support whatever way we want to prosper. This means that whatever Jupiter is associated with in the Vedic chart will prosper. If he is in the first house of fame, our fame will grow. If he aspects out seventh house of marriage, that will also prove auspicious. If he looks at our tenth house of career, that will increase. Other Grahas may cause some disturbances but even these will be reduced.

The use of the word *Vada*, speaking, makes it clear that it is not only the astrological influence that helps. His knowledge, starting from the Vedic mantras, can help us achieve our goals. The beneficial influence of Jupiter in the chart can be greatly enhanced through the use of mantras, rituals, generosity, sharing of knowledge and the study of the wisdom texts that we have access to. Indeed, any expression that uplifts life can help us.

Another interpretation of this name is that his words are followed by all the worlds. Loka can have many interpretations. One is the different spheres of our life. Whatever the sphere, there is a natural inclination to follow the advice given by a person with a strong Jupiter. Other planets may get their way by seduction, threatening or other means but those who embody Jupiter inspire a confidence in others that causes them to follow what they are advised because they feel it is true or right.

ॐ ससुरासुरगन्धर्ववन्दिताय नमः

om sasurāsuragandharvavanditāya namaḥ

95. Worshipped (*Vandita*) by the gods (*Sura*), demons (*Asura*) and the *Gandharvas* together (*Sa*).

The Gandharvas are a semi-divine race of celestial singers, the Vedic angels. The use of the word together suggests that those who are often in conflict, who represent the most diverse tendencies in nature are brought into harmony by the wisdom and holiness that Jupiter

represents. On some level, everyone and everything respond to a simple, unselfish expression of truth from a pure heart. We see this in the lives of the great saints. People of all religions come to see them and follow their guidance. All the pettiness and conflicts between various sects evaporate in the Divine presence.

ॐ सत्यभाषणाय नमः

om satyabhāṣaṇāya namaḥ

96. Speaking (*Bhāṣaṇa*) truth (*Satya*).

Whatever is uttered by one who is eternally content is true. This is not because it is literally factual but because it touches what is true in the listener.

ॐ बृहस्पतये नमः

om bṛhaspataye namaḥ

97. The lord (*Pati*) of the great and the endlessly expanding (*Bṛhas*).

*Bṛhaspati* is one of the most common names for Jupiter. He is the Guru of the gods who became the planet Jupiter (see Jupiter 13). This name, perhaps more than any other, expresses the expansion of consciousness to identify with the Cosmic Being. The sound *Bṛ* has an expansive vibration. Meditating on this mantra is quite wonderful. We just need to study the proper pronunciation of *r*. It is neither 'ri' nor 'ru'. It is closer to 'ry' in jewelry. If one gets it right, then the effect of the mantra increases tremendously. It is much better to work on this, pronouncing slowly, than rush into counting a certain number of repetitions. It is like the name 'kṛṣṇa'. Both are quite difficult to pronounce correctly.

ॐ सुराचार्याय नमः

om surācāryāya namaḥ

98. Teacher (*Achārya*) of the gods (*Sura*).

He educates even the highest powers of nature. This must be why, when a pure heart entertains a desire, the natural laws provide its



fulfilment. To some extent, this works for all of us but the greater the purity, the faster and more profound the response.

There is a business of 'get what you want' seminars that preach taking advantage of this. They often say 'Make lists of what you want and focus on it'. It is a basic truth that whatever you focus on will begin to manifest. These seminars even take ideas from the Yoga Sūtras: 'focus on the item and then relax'. This also works because the universe is designed like that. However, the pure heart does not entertain selfish desires and therefore does not commit any mistakes or disturb the nature.

There is an amusing and educative story about two young men who met a man who could cause any object they wanted to manifest. However, that object had to come from wherever it was. He summoned a tray of food from a London hotel. This duly appeared in the field in India. One of the young men worked at a shop selling sewing machines. They thought they would test the 'haji' and his mantra by summoning a sewing machine. It worked but the machine's absence was discovered before it could be returned and the poor employee was found with the machine and arrested. The police did not believe his story!<sup>15</sup> Without invoking magic, there are many occasions where one person gains by other people's unwilling loss. Copyright violation is one small example.

This name is repeated (Jupiter 33) indicating some additional meaning. In life there are both spiritual and worldly teachers. The repetition suggests he plays both roles.

ॐ दयावते नमः

om dayāvate namaḥ

99. Compassionate (*Dayavan*).

The awareness of Pure Truth makes the heart full of compassion. This helps us distinguish truth from information that tends to harden the heart.

ॐ शुभलक्षणाय नमः

om śubhalakṣaṇāya namaḥ

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<sup>15</sup> *Living with Himalayan Masters*, Swāmi Rama.

100. Indicating an auspicious (*Shubha*) omen or sign (*Lakṣaṇa*).

If Jupiter is prominent when an astrologer is asked a question, it indicates a harmonious result. When Jupiter is strong and influential in a chart and especially during a related planetary cycle, a person exhibits signs of good fortune and they themselves become a good omen for others. Many may gather around them.

ॐ लोकत्रयगुरवे नमः

om lokatrayagurave namaḥ

101. The teacher (*Guru*) of the three (*Traya*) worlds (*Loka*).

The three worlds are the earthly plane, the heavens and the intermediate region. Or one could say that there is the Earth, the higher realms and the lower ones. In any case, this is the way the Vedic literature refers to the universe as a whole with all its levels, subtle, ordinary and gross. This also describes the levels of human existence, the soul or Self, the mind and feelings, and the body.

ॐ श्रीमते नमः

om śrīmate namaḥ

102. Possessed of all auspiciousness (*Śhrīman*).

ॐ सर्वगाय नमः

om sarvagāya namaḥ

103. All pervading, omnipresent (*Sarvaga*).

The supreme knowledge is the same and it is present everywhere at the origin of creation and pervading everything. The awareness that has completely identified with truth, is no longer localized and for the great saints, even the body can be found in many places. I love a certain story of Papaji, a leading disciple of Ramana Mahārishi and a popular saint. Unfortunately, he is no longer with us in body. He was a manager of a company as he never accepted money from his disciples and had a family to support. However, he had a considerable following. A day was approaching when it is the custom in that area to honour the Guru.

Some man approached him and invited him to his house for lunch on that day. He accepted. Then another man made the same request and he felt uncomfortable to refuse so he indicated he would come. Then a third request came. Finding an impossible situation, he was delighted when his company called him away to another place on that day.

When he returned the next day he met the first man. "Guruji", he said, "We are so grateful that you graced us by your presence yesterday." The same appreciation came from both the other families. As another saint, Swāmi Brahmānanda Sarasvatī, said about such experiences, "It is the department of the Almighty, he takes care of it."

ॐ सर्वतो विभवे नमः

om sarvato vibhave namaḥ

104. Supreme in every direction (*Sarvato*).

*Vibhu* also means the ether or space spread everywhere. Jupiter alone in the chart represents the element (Tattva) of space – Akāśa. This and the last name (Jupiter 103) indicate that. Space supports sound, so Jupiter rules over hearing and speaking even though Mercury rules the intellectual ability to understand what is said. Jupiter rules over memory, which correlates with the scientific theory that memory is stored spatially by a pattern of neuronal connections. This kind of storage has been demonstrated in neural network computer simulations.

ॐ सर्वेशाय नमः

om sarveśāya namaḥ

105. The lord of all (*Sarva Isha*). One can only rule where one's influence can travel. Only the omnipresent can be lord of all.

ॐ सर्वदातुष्टाय नमः

om sarvadātuṣṭāya namaḥ

106. Always (*Sarvadā*) satisfied (*Tuṣṭa*).

The ancient texts tell us that a Jyotishi, or Vedic Astrologer, is by nature content. When we, as students of Jyotisha, read charts we must

gently leave aside all personal opinions which means all judgments. However much we think or feel something is right or wrong, that issue takes us out of a place of eternal contentment. Jupiter gives us the tendency to be content with whatever we have and whatever we see.

An astrologer knows that the increasing or decreasing of anything is quite predictable from the planetary cycles (Dashās), the transits and the birth chart. What comes today is gone tomorrow so why struggle over it? When a tendency to create or work to acquire anything arises, that is what we do. When the cycle changes and those who have come leave and that which we have acquired departs, the same gratitude arises in the satisfied heart. It is in the flow of nature that the bliss is stirred by any movement. The only place of eternal contentment is living in that flow, which finds sweetness in every impulse, even the destruction of the body. It is not touched by death because it is eternal.

ॐ सवदाय नमः

om sarvadāya namaḥ

107. Giving (*Da*) everything (*Sarva*).

Jupiter can give any benefit. As it says in the Yoga Sūtras (2.37), all jewels present themselves to the one established in the Self. That state cannot exhaust its treasury even though the gross body is always limited.

ॐ सर्वपूजिताय नमः

om sarvapūjitāya namaḥ

108. Worshipped (*Pūjita*) by everyone and everything (*Sarva*).

Every particle in the universe is attracted towards that Supreme Wholeness. The many that emerge from the One, seek to merge again with That. These are the two flows within nature, from the One to the many and back again and they coexist endlessly.

ॐ तत् सत्

Om tat sat



**Venus, Shukra**

## VENUS, SHUKRA

ॐ शुक्राय नमः

om śukrāya namaḥ

1. Salutations to the essence of any entity.

Whatever is the finest, most refined or most precious of or in any animate or inanimate entity is *Shukra*. In the human body, Shukra is the ovum in the female and the semen in the male. Ayurveda calls these the finest products of metabolism.

ॐ शुचये नमः

om śucaye namaḥ

2. Undefined, pure.

Translations of *Shuchi* include clean, pure, bright, white, resplendent, virtuous, pious, holy, purified, cleansed, hallowed, honest, upright, faithful, true, guileless, correct, accurate, innocent, living as a celibate for the sake of clarity of mind, and the sentiment of true love.

Thus, Venus indicates purity and essence. Life and happiness depend on our essence being pure. Anything that disturbs purity or healthiness disturbs the external first. Then, if permitted, it goes deeper. When it reaches the deepest level, there is the danger of life-threatening disease. The ancient science of Ayurveda describes seven Dhātus or tissue levels from which the body is constructed. On the outer level there is the blood, which directly receives what we eat. The innermost element is called Shukra and is associated with the reproductive tissue. Ayurvedic purification treatments, such as Panchakarma, traditionally go in cycles of seven days because of these seven levels. Just as impurities penetrate through the seven levels, so purification has to work through to the Shukra level to really cleanse our whole system.

Venus is exalted in Pisces. Being a sign of Jupiter, this is where love can turn into deep devotion. This placement of Venus, peaking at the

27<sup>th</sup> degree, transcends selfishness and opens the doors to a spirit of unconditional acceptance of all. At its best, it sees everything as the Grace of God.

The sign of Virgo is the sixth sign of the zodiac and is thus associated with the sixth house of health and healing. Venus is debilitated in Virgo. Virgo's agenda is to seek the sacred, to locate the pure within the impure and thus move from the dross of the material towards the high state represented by Venus in Pisces. Even though Virgo feels strong desire, it can reject the indulgence of this as unsuited to its quest for purity. If it is to enjoy pleasure, then an appropriate space is sought which feels sacred. Thus, the flow of desire can be obstructed and Venus might appear weak but it is not defiled and can give powerful results if well placed in the chart. This is certainly true if Venus is with Mercury or either Mercury or Jupiter is strongly placed in an angle of the Vedic chart.

ॐ शुभगुणाय नमः

om śubhaguṇāya namaḥ

3. Having auspicious (*Shubha*) qualities (*Guṇa*). One whose essence is pure displays many auspicious qualities.

ॐ शुभदाय नमः

om śubhadāya namaḥ

4. Giving (*Da*) auspiciousness and all good (*Shubha*).

Venus is said to be the greatest benefic in Mahārishi Parāshara's great work. In another place, Jupiter is said to be the greatest. It all depends on the context. Jupiter helps one if one follows his rules, such as being truthful. Venus is less demanding but one must respect all the expressions of the feminine principle.

ॐ शुभलक्षणाय नमः

om śubhalakṣaṇāya namaḥ

5. The very principle of auspiciousness and beneficence (*Shubha*).

*Lakṣaṇa* means both a principle and a mark or token. In South India, they have developed the science of Prashna or answering questions based on Lakṣaṇa or indications. I was once sitting with a leading temple priest and I had found that his birth Nakshatra was different from what he had always understood. Given that the birth Nakshatra is of great importance and mentioned at the beginning of all religious rites, this was quite significant. At the moment I informed him, someone came up and put some beautiful red flowers on the table for us, the kind of flowers offered to the Goddess in his temple. Immediately, a local astrologer sitting with us said 'Shubha Lakṣaṇa' – auspicious mark – showing that what had just been said must be true.

An astrologer must always watch out for Lakṣaṇas, auspicious or otherwise. Those approaching astrologers should also pay attention. For example, if you meet an astrologer and think of asking a question, do so with some gift, even small. Many astrologers depend on what they are given when a question is asked to see whether the outcome will be favourable for the questioner. If nothing is offered, the answer is simple. If nothing is given, how can it indicate that one will be about to receive one's desired object? This name can also mean an auspicious aim or ambition as well as an auspicious cause.

ॐ शोभनाक्षाय नमः

om śobhanākṣāya namaḥ

6. Having effulgent knowledge or beautiful eyes.

*Shobana* is shining, effulgent. *Akṣa* is an eye, the axle of the chariot, the bead of a rosary or Japa Māla, or one's knowledge. All of these meanings are relevant. People with a strong Venus may have beautiful eyes, classy vehicles, be fond of the use of Japa Māla and/or have brilliant knowledge in some area.

Venus is like a beautiful eye or bead shining in the heavens. Of all the planets, Venus shines the brightest. We have known for some time that it has thick white clouds that reflect the sunlight but now we know that some of the mountains on Venus have a thin metallic coating making them perfect reflectors. The sense here is that Venus is brightest at night. As the ruler over romance, this is very apt. In Vedic Astrology, Venus and the Sun are enemies. In the laws of Manu (*Manu Smṛiti*), it says that conjugal relations should be kept for the night. Somehow, under the Sun's eye, it seems less appropriate.



When someone has Venus and the Sun conjunct at the time of birth, the soul as indicated by the Sun is influenced by Venus and there are artistic and sensual tendencies, but at the same time a tension and wariness of the sensual may exist. The Sun, which is naturally single and beyond the senses, is always suspicious of Venus and can try to reject her influence. This can cause an inner conflict. It is often best for someone with a close Sun Venus conjunction to find another person with this combination. Then there can be a greater mutual understanding.

The next name is from another list so can be omitted if reciting a 108 name set.

ॐ शुभग्रहाय नमः

om śubhagrahāya namaḥ

6b. An auspicious (*Shubha*) planet.

*Graha* means to seize as in the English word 'grasp'. We translate it as 'planet' but it is not a good translation. The Sanskrit gives us the real idea, that this intelligence acting as an agency of our self-created Karma – the effects of our past actions – pushes us in certain directions. *Shubha* means auspicious. Venus can give enjoyable and consonant results.

All the *Grahas* of Vedic Astrology, aside from the Moon, fall into two camps, those that sustain life and its prosperity, and those that promote transformation. We call these groups benefics, *Shubha*, and malefics, *Pāpa*. The *Shubha* are considered auspicious because they help support and enhance the status quo. The *Pāpa* force change. Venus is an exception because it can play both roles. Most of the time it acts like the other benefics but, in its association with Pisces, it can join with Ketu and Saturn to promote spiritual liberation, a strongly transformative role.

ॐ शुभ्रवाहाय नमः

om śubhravāhāya namaḥ

7. Bearing (*Vāha*) a brilliant white radiance.

*Shubhra* can also mean shining, beautiful and spotless in the sense of one whose reputation is unsullied. Those with a strong and unafflicted Venus, are both charismatic and of high reputation. This also warns us that afflictions to Venus can indicate the risk of damage to one's reputation, like a politician being caught having an affair. Venus is very

delicate and so it is quite rare that it is entirely unafflicted. Hence the popularity of the saying, 'People in glass houses should not throw stones.'

What is meant by affliction? This can get more complicated but the typical case is when Venus is conjoined with another planet, particularly Mars, Saturn, Rāhu or Ketu. Each of these combinations can give certain abilities but can also cause some complexities in those areas that these names describe. Relationships, especially, may face difficulties.

As Venus is so prone to affliction, it is most valuable to try to remedy Venus. This mantra like the others in this list, could help. If we meditate on its implications, we may become less willing to obscure our radiance with any dark acts, even thoughts. There is a wonderful passage in the Holy Bible, Matthew 5:21-22 - "*Ye have heard that it was said by them of old time, 'Thou shalt not kill'; and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother shall be in danger of the judgment.*" The clear point here is that harbouring anger inside is a crime just like committing a terrible act.

After all, whatever one feels inside, projects outside and influences the world. Part of this is that one is less kind and gracious when one is angry, even when one does not explicitly say angry things. Part of it is that anger, like all emotions radiates out from the brain and others around pick it up. We know nature is influenced because pets and other animals are clearly affected by the moods of people. Some say, even plants are affected. Because emotion radiates, many people together share their mood and amplify it for good or otherwise.

Anger is like fire. Love and friendliness are like water. The two elements are not friends. Fighting wears away and ultimately destroys relationships. If Mars is strong in one, then fighting comes easily. If Venus is strong, then one has a more watery tendency. One loves to love. Life is full of the dance between these two. Mars promotes career while Venus strengthens the home. Life requires balance and these mantras are one of the gifts of the ancients to help us promote balance.

*Vāha* means bearing and also a vehicle. Venus rules over vehicles and indicates especially the more luxurious as indicated by Shubhra – beautiful, splendid and shining.

ॐ शुद्धस्फटिकभास्वराय नमः

om śuddhasphaṭikabhāsvarāya namaḥ

8. Shining (*Bhāsvara*) with or like pure (*Shuddha*) crystal (*Sphaṭika*).

The gem for Venus is the diamond due to its sparkling beauty and costliness but pure crystal is another suitable gem. It is said that wearing a crystal necklace can help keep one's purity. It is more than simply an example of purity. Thus one should avoid crystals with blemishes.

If one has many negative thoughts, after some time one's crystal may need replacing as it absorbs one's vibrations. If one can get a crystal Māla or rosary blessed by an enlightened or pure person, especially a woman, then this is very fortunate.

ॐ दीनार्तिहारकाय नमः

om dīnārtihārakāya namaḥ

9. Destroying (*Hāraka*) the misery (*Arti*) of poverty (*Dīna*).

Venus can bring much good luck and wealth without really trying for it. Venus is not fond of labour so it will not be rewarding effort. Venus gives charisma and this is a kind of beauty. Anything beautiful commands a high price but one should be aware that when one takes money for beauty, the beauty has to be given away. True beauty comes from Jupiter and the Moon, both of which are Sāttvic planets while Venus is Rājasic. Sāttvic means naturally fulfilled, not seeking gratification, while Rājasic means constantly and endlessly seeking it. Thus the Grahas that make one go looking for satisfaction are incapable of giving it to one. The Rajas planets are Venus, who causes one to seek sensory pleasure, and Mercury (Budha), who runs after money as well as intellectual knowledge. Both make promises regarding fulfilment but neither have the capacity to deliver. After the Rajas subsides and one's mind settles, unless one falls asleep (Tāmasic, dullness), fulfilment can arise. This simple truth of Jyotisha helps one see that the great driving force of worldly activities is an empty shell apparently offering a lot but delivering little.

Venus with Rāhu can indicate issues related to chastity. Of course, this does not mean that everyone with this in his or her birth chart behaves like this. Such action depletes beauty. Even if it brings wealth in the short term, later it brings trouble. It is the purity of Venus, which is the favour of the Goddess, that brings useful wealth as well as protection. That is why, in the ancient cultures of India and China, destroying the purity of a person was a strategy of war. In China they would desecrate the graves of the ancestors. In ancient India, the favourite means was seduction of the wife. Venus signifies spouse but also all that pertains to birth and rebirth and hence the ancestral graves.

Anything that causes an inauspicious omen is an affliction to Venus. Such things can be prevented by very serious worship of the Goddess besides ordinary precautions.

It is very interesting to consider Venus in its own signs as well as in Pisces, its sign of exaltation. Venus is exalted in Jupiter's sign at the end of the 12 signs. This gives us the clue that it is the purity of life that brings final emancipation or true enlightenment and that purity comes from loveliness being guided by wisdom (Jupiter). Exalted Venus is not about being a great artist as it can be when the planet is in its own sign. Nor is it about wealth or any of the other material benefits that the world runs after her for.

ॐ दैत्यमुखे नमः

om daityagurave namah

#### 10. The *Guru* of the demons (*Daitya*).

Venus, except when it is exalted, rules over the wisdom of the world. Venus is as much of a great savant as Jupiter. In the Vedic stories, both Bṛhaspati (Jupiter) and Shukra (Venus) are great enlightened and immortal souls. Bṛhaspati became the Guru of the divine powers while the creator appointed Shukra to be the Guru of the demonic elements. Shukra is the son of Bhrigu, the great Vedic Rishi or seer. His story is found in the *Yoga Vasiṣṭha*, one of the greatest of the Vedāntic texts. For a while Bhrigu lost his son because, deep in contemplation, Shukra followed a celestial nymph to the heavens and became lost in romancing her disconnected from his earthly body. Eventually, exhausted, he fell down and passed through many different bodies until being reborn as a yogi by the Ganges.

Bhrigu, who was also meditating, came out of his inward state to find his son's body lying dead. At this he became upset and threatened to curse Kāla, time personified, the god of death. This shows how even the wise can be deluded. Kāla calmed him and showed him where his son was and all the lives through which he had passed. They were reunited and Shukra returned to his old body, regenerating it. Kāla blessed Shukra and told him he would come to be the perpetual preceptor of the Daityas, which we usually translate as demons.

Mostly, those with demonic tendencies have no interest in advice. Selfishness is demonic. The selfish go for advice when they want something that they cannot simply take, otherwise they will not listen. So

Shukracharya (Acharya = teacher) only teaches when approached. The gods and the demons are always fighting. The gods drink the Soma, the nectar of immortality and remain immortal. For more on Soma, see the chapter on the Moon. The demons are killed in the war so an appeal is made to Shukra who uses a special remedy to restore them to life.

This is just the cycle of birth, death and rebirth. We die but because we are still trying to be something or to know, possess or do something, we are given another body. This is the gift of Shukra. Shukra, turned outward or expressed in the service of self-interest, leads to the cycle of life and rebirth. Refined Shukra, such as Shukra under the influence of Jupiter (exemplified by the exaltation of Venus in Pisces, Jupiter's sign), cultivates Soma and leads towards divinity.

Similarly, Shukra rules over the finest substance in the body, the reproductive tissue and the very essence of the body that holds everything together. Venus, in the sixth house or afflicted can indicate some problems here and help should be taken of Ayurveda to strengthen the Shukra Dhātu (the finest tissue level). Out of the Shukra Dhātu develops Ojas, the finest element in the material field, which is the physical correlate of Soma. As Ojas increases in someone, his or her face shines. Gradually the whole body starts to glow. If this continues for a long time the whole system refines and the grosser elements gradually become transformed into their finer subtle constituents. If this continues for a very long time, much longer than the current human life span, then the body would no longer be visible by the ordinary coarse eyesight and the human would become divine.

What I have just described is relative physical immortality. This knowledge comes from the Vedas where it is described how Bhrigu, the father of Shukra, and other Rishis gradually became immortal through constantly 'retiring' from the gross to the subtle and back to the gross, integrating them. It is said that they went to heaven, a little before they were completely refined. The heavenly beings sensed something was wrong and used smell to detect them because smell is the characteristic of the earth element, the coarsest of the elements.

Psychically, Moksha or enlightenment, brings the opening of a subtle flow of Soma that gradually transforms the body while rendering the consciousness immortal – that is the person knows that the essence of consciousness is unchanging and that knowing or consciousness remains throughout waking, dreaming and sleeping. This is the fourth state or Turiya, literally 'the fourth' in Sanskrit, that which transcends all change and is thus immortal.

When one physically dies, one enters into the light on whatever level one has attained. When Moksha dawns, the same thing happens on a very high level. The seed of consciousness, the Shakti rises up the subtle channel of Suṣumṇā in the spine and, reaching the crown, merges in the infinite light. Thus one starts to enjoy the blessed state of the divine beings and the demonic cycle of birth and death ends.

ॐ देवाभिवन्दिताय नमः

om devābhivanditāya namaḥ

11. Intensely worshipped (*Abhivandita*) by the gods (*Deva*).

One might wonder why the Guru of the demons is worshipped by the gods but in the light of what we have just discussed, this is easy to understand. The divine ones are constantly meditating on that most refined essence of everything, which Shukra represents at its highest. *Deva* is that which illuminates and thus the Devas are intrinsic to the process of experience. Shukra or Venus rules over the processes of perception.

Unless one perceives and experiences, the purpose of the Devas is not fulfilled. That is why even the gods are not free of desire. The notion of unrestricted indulgence in heaven, found in various religions, arises from this. On the subtlest level, where the Devas exist, there are no obstructions to perception and experience. To reach that place, the purity of the senses has to be profoundly cultivated.

ॐ काव्यासक्ताय नमः

om kāvyāsaktāya namaḥ

12. Having unobstructed (*Asakta*) wisdom (*Kāvya*).

Kāvya is also intelligence and prophetic inspiration. It is poesy and also happiness and welfare. Asakta either means fondness (*āsakta*) for wisdom or that he can work without attachment (*asakta*) to his accomplishments. This mental state means there is no limit to his wisdom and insight.

ॐ कामपालाय नमः

om kāmāpālāya namaḥ

13. Protecting (*Pāla*) the cupid or the energy of desire (*Kāma*).

Also, the one who shepherds the desires. This tells us that Venus represents desire and shows all about love and enjoyment in a horoscope. Venus manages and directs our desires. While one may have assumed that, here it is made explicit. Since this name appears between two names referring to the arts, it is clear that the arts, even in Vedic times, express the waves of desire in various delightful ways. Many people are familiar with the extraordinary sculptures found in many older Indian temples including various erotic scenes. It was not considered an offence against religion in those days. Rather, these sculptures were put on the outside walls of the temple. The ancients looked at the temple as a projection of the cosmos. God, absolute purity, abided at its heart, a little further out were lesser divinities representing the bureaucracy of the Cosmic Government and the outer wall represented the senses fully turned outwards and fully indulging in the material side of nature. Thus these carvings were part of a profound teaching and not a profanity. The layers of the temple represent all the places we can put our attention.

While Venus, who is associated with love, and Jupiter, who is the guardian of religion, are not friends, they still have to coexist. If Jupiter exists within (the temple) as the symbol of God and Venus is found on the outer walls representing the worldly delights, then there is a realistic presentation of the natural state of life. We should be divine within and enjoying without; that would be both healthy and natural. However, when the pendulum swings too far one way, it has to swing back, so in the dark age we find ourselves born in, there is a clamour from both extremes making it quite difficult to live a natural and healthy life.

ॐ कवये नमः

om kavaye namaḥ

14. A poet (*Kavi*).

Venus rules over poets, poesy and all romantic and harmonic expressions. Other meanings are given in another use of this name below (Venus 89).

ॐ कल्याणदायकाय नमः

om kalyāṇadāyakāya namaḥ

15. Granting (*Dāyaka*) happiness, virtue, good fortune and agreeableness.

*Kalyāṇa* covers a multitude of goodness. Amongst all the blessings Venus can represent, surely the highest is pure love and affection. Who is not looking for or, at least, grateful for that? We can meditate on this mantra in the centre of the chest and it may help the heart open more and more. Do it without making any effort for any result. We can reach a state where the heart is perpetually resting in an ocean of love. This is an indescribable blessing.

ॐ भद्रमूर्तय नमः

om bhadramūrtaye namaḥ

16. Good, happy, prosperous, foremost, best, chief, favourable, propitious, kind, gracious, excellent, friendly, good, pleasant, enjoyable, lovely, beautiful, laudable, praiseworthy, beloved, dear. These are all related to the word *Bhadra* and *Murti* is the embodiment of that.

If Venus is afflicted, this name could even indicate a tendency to be specious, or hypocritical. If one sees that one has these tendencies or lack the others mentioned above, one may suspect that Venus was afflicted at one's birth. Such a situation can be corrected. This may require serious worship of the Mother but use of these mantras is a very good start. One should also find and regularly do a simple meditation so one gets used to a regular practice and reaching a deeply settled state.

ॐ भद्रगुणाय नमः

om bhadraguṇāya namaḥ

17. Of excellent qualities (*Guṇa*).

All the meanings of *Bhadra* described in Venus 16 are Venus' qualities. Name 16 tells us that one with a strong Venus is naturally good, happy and so forth. Here it is saying that those qualities are not only inherent but also express in the lives of those with a strong and unafflicted Venus.



ॐ भार्गवाय नमः

om bhārgavāya namaḥ

18. The son of Bhrigu (*Bhārgava*). (See Venus 10.)

When we want him to teach and guide us, then this name is good as it reminds him of his father, so he looks upon us as his child. Whether we use he or she for Venus makes no difference at all. We are approaching an archetype, not a body. Love has no gender.

ॐ भक्तपालनाय नमः

om bhaktapālanāya namaḥ

19. One who nourishes and guards (*Pālana*) the devotee (*Bhakta*).

What does it mean to be a devotee of Venus? It indicates one who worships the Goddess, who protects women and children, and who cultivates inner purity and the purity of the senses. Perhaps, in a particular person, one of these is more obviously expressed but they are inherent in each other.

ॐ भागदाय नमः

om bhogadāya namaḥ

20. Giving (*Da*) various enjoyments.

*Bhoga* is what we eat whether we take it in through the mouth or through the eyes, ears, etc. Sometimes we forget that everything we experience, we eat. This expands the concept of food and therefore also food poisoning. In the Yoga Sūtras (1.4), the great text of Yoga, Patañjali tells us that 'what we see we become'. As we progress in meditation, this becomes increasingly true. When one's senses are pure, one consumes whatever one sees so completely that we know it entirely. That is how saints can see everything about us, even past and future lives, from a glance. They are deeply anchored in bliss so they are not disturbed by what they see but the aspirant meditator should consider what one exposes oneself to. If one takes in something indigestible, one may have to vomit it out.

This is how various thoughts and feelings, especially strong experiences come up in meditation. Therefore, one should not be worried

if something intense arises. One has certainly experienced much garbage in the long extent of the past and, as they say in the computer field, 'garbage in, garbage out.' If necessary, feel the physical sensations in the body and the mental experience and feelings will pass. This is how purity develops. There is no way other than allowing the trash to pass out. It is the same when doing physical cleansing like Panchakarma in Ayurveda. Some rough patches may occur. One should not allow this to deter one. At the same time, one should ease off our practices if the symptoms are affecting daily life. In any case, one should always have a competent mentor to guide one during any cleansing process.

ॐ भुवनाध्यक्षाय नमः

om bhuvanādhyaṁśāya namaḥ

21. Presiding over (*Adhyakṣa*) the earth.

*Bhuvana* is the earth and also the heaven, any world, being(s) or living creature(s), even mankind as a whole. This is how Venus can represent kings and political leaders especially through the sign Libra which is an active male sign that seeks social justice. Many of the great communist leaders gained power through the Venus in their chart and this is why they were opposed by the Sagittarian United States.

Bhuvana is also water and the number 14. Venus' two signs are Taurus (no. 2) and Libra (no. 7),  $2 \times 7 = 14$ . The 14 faced Rudrāksha (special bead from the Rudrāksha tree with 14 faces) is said to give insight. Venus is the planet of perception and therefore of insight. While Venus does not own any water sign, it gains its exaltation in the greatest water sign, Pisces, as this sign gives the highest insight. Water is associated with Sattva and fulfilment and this is why the planet of desire does not own a water sign. Its desire energy cannot give fulfilment because one desire is always followed by another. However, when one tires of desire and seeks freedom, Venus rises to support that state.

That is why one cannot abuse freedom. If one tries, it shows that the desire energy is still lively and thus one is not truly free. That is why the highest knowledge can only be obtained by those who have no personal need of it. In that state, one is directed by the Highest Power to do whatever one has been born to do and one does it out of spontaneous obedience and destiny. That is why we only see true unselfishness in such persons.

ॐ भुक्तिमुक्तिफलप्रदाय नमः

om bhuktimuktiphala pradāya namaḥ

22. Giving (*Prada*) the fruit (*Phala*) of enjoyment and liberation.

This is a famous name of the Goddess. Note that *Bhukti*, enjoyment, is mentioned before *Mukti*, liberation. First she entertains one's senses, then everything is taken away in order to give freedom (*Mukti*). Yet the fruit of that is pure sweetness.

ॐ चारुशीलाय नमः

om cāruśīlāya namaḥ

23. Dear (*Chāru*).

*Shīla* is the very principle of something, in this case dearness. *Charu* also means agreeable, esteemed, beautiful and elegant (see also Mercury 63). This is why Venus represents that which is dear to us. Wherever it falls, that shows what we love. There is a technique in Jaimini astrology which allows one to see each of the relationships that a person has. Those that are touched by Venus, are ones where a real energy of desire or longing can arise. However, other factors might make them unviable. On the other hand, a relationship might be good in every way except that it does not have the touch of Venus. Generally, in this case one will stay in that relationship but still yearn for those failed ones.

ॐ चारुरूपाय नमः

om cārurūpāya namaḥ

24. Of beautiful (*Chāru*) form (*Rūpa*).

Not only is Venus dear but also fascinating. We want to look at it again and again. This is the basis of devotion that Venus rules. One cannot be devoted unless one finds the object of one's devotion fascinating. Like everything, devotion has different qualities. The Vedic view is to categorize these qualities into Sattva, Rajas and Tamas. We can think of Tāmasic devotion as primarily a product of laziness or addiction. Rājasic devotion is where one sticks to something because one has calculated a net benefit; there is 'something in it for me'. Obviously, neither of these have any real stability.

Sāttvic devotion is more internal, doing something or sticking to someone because it feels right or there is a sense of rightness about it regardless of any calculation or difficulty. Then there is a fourth kind, which could be called 'transcendental' where the attention is more and more drawn to one's own Being. This has many stages from the sporadic to high states of divine ecstasy and a continuous state of awakening. Naturally, while many people have small tastes of this, only a few seem to get to drink their full of this Grace. It is the longing to taste this that leads one to visit holy places and those fortunate ones who appear to have received this Grace, perhaps mixed with some hope for relief from suffering. It is said that the holy places became holy because such people lived or worshipped there once.

Similarly, some people pray out of habit, some out of hope to get something, while others wisely see prayer as a way of getting closer to that divine taste or touch. There are two well-known forms of prayer, repetition using a rosary or Mālā and meditation or Dhyān. Dhyān is a Sanskrit term and I have heard it explained that the word Zen is derived from Dhyān. It is a process which may start with repeating or focusing but lets the mind flow towards silence. It is very striking that branches of all the great religions have adopted the use of a rosary, while the more advanced members typically turn towards meditation. Some Muslims, Christians, Hindus, Buddhists, Sikhs and others use rosaries on a daily basis.

ॐ चारुचन्द्रनिभाननाय नमः

om cārucandranibhānanāya namaḥ

25. Beautiful (*Chāru*) like (*Nibhānana*) the Moon (*Chandra*).

Both the Moon and Venus shine brilliantly with a whitish colour.

ॐ निधये नमः

om nidhaye namaḥ

26. One endowed with good qualities.

Literally a treasury (*Nidhi*) of them.

ॐ निखिलशास्त्रज्ञाय नमः

om nikhilāśāstrajñāya namaḥ

27. Knower (*Jñā*) of all (*Nikhila*) scriptures (*Shāstra*).

Knowledge of all the scriptures includes knowing all rules and all teachings of all arts and sciences, spiritual and material. Shukra (Venus) is a great Brāhmin sage and this fully applies to him. I'm using the present tense because there is no record of his having died. Some of the ancient sages achieved physical immortality and Shukra was the one who had this knowledge.

More importantly, this name like all the others indicates what to expect for any individual based on the energy of Venus at their time of birth. A strong Venus will likely make the person expert in at least one field. They may know multiple languages; master various instruments or art forms, or indeed other skills or fields of knowledge.

ॐ नीतिविद्याधुरंधराय नमः

om nītividyādhurāṁdharāya namaḥ

28. An expert in the knowledge (*Vidyā*) of right conduct, policy and management (*Nīti*).

Literally carrying the burden of the science of morality, policy, management, and guidance. *Dhurāṁdhara* means bearing the yoke, fit to be harnessed, laden with good qualities or important duties, chief, head, foremost or prominent. It indicates a leader, one who bears responsibility. Venus represents the leading bureaucrats in the government as well as the leaders of the private sector.

ॐ सर्वलक्षणसम्पन्नाय नमः

om sarvalakṣaṇasampannāya namaḥ

29. Possessed (*Sampanna*) of all auspicious marks (*Sarva Lakṣaṇa*).

In Vedic times, great importance was placed on auspicious marks on the body. Out of this came such studies as palmistry, face reading, etc. Someone is considered physically beautiful when the body parts are well-shaped and healthy. This is a lesser but instinctive expression of this

name. Our built-in concept of beauty is often connected to fertility and Shukra is the ruler of that.

ॐ सर्वावगुणवर्जिताय नमः

om sarvāvaguṇavarjitāya namaḥ

30. Destroying (*Varjita*) all defects (*Sarva Avagūṇa*).

Avagūṇa is a defect or incompleteness in some quality. Venus is exalted at the end of Pisces, the last of the signs of the zodiac, indicating that his work is completed only when everything is completed. In the process of the 12 signs, we pass through all kinds of challenges and lessons. Each sign has its agenda and only after passing through and exhausting our fascination to each one can we reach a state of completion or fulfilment. While the other planets become exalted when some area of life is perfected, Venus requires every area (*Sarva*) to be fully refined.

ॐ समानाधिकनिर्मुक्ताय नमः

om samānādhikanirmuktāya namaḥ

31. Having neither an equal or anyone greater.

*Samāna* is the idea of equality and *Adhika* is about eminence or superiority. *Nirmukta* is complete liberation from these concepts. For example, we can imagine this in the case of a great artist whose work is beyond comparison. It also points at a state where there is no concept of greater or lesser. This only exists in those who know Brahman, the Great. That Being is infinitely greater than anything else so it puts everything in its proper (tiny) perspective. It then becomes almost comical how engaged we become in the little issues of our individual life.

One's deeply rooted survival instinct promotes selfish behaviour while Cosmic Consciousness, one's true Self, is not the least concerned with such issues. This is the paradox of human life. Survival of the human species depends on a balance where each person takes care of their day-to-day needs while respecting the well-being of the whole. At this moment in time we are starting to see how we have slid dangerously far towards the 'me-first' part and this realization just might help us embrace the collective and planetary need. Seeing us struggling with little sign of success, the Divine is emanating a wave of wise teachers to help us elevate our consciousness and be better citizens. If one does not have a

Guru or enlightened mentor, please look out for one. If one is willing, someone will surely come one's way. It is often said, 'When the student is ready, the teacher appears.' What helps one become ready is adopting some practice like repeating a simple mantra, such as those in this book. More complicated mantras need guidance from a qualified teacher.

ॐ सकलागमपारागय नमः

om sakalāgamapāragāya namaḥ

32. The master of all scriptures and sciences (*Sakala Agama*).

*Pāraga* literally means to go beyond so this name also indicates a brilliance that exceeds what is currently known or created. Venus is the Guru of the 'Daityas'. They are, by the Vedic definition, those who believe that they are the body alone. As such, Venus is the storehouse of all worldly knowledge such as medicine, architecture, and the other arts and sciences.

ॐ भृगवे नमः

om bhṛgave namaḥ

33. The sage *Bhrigu*.

Shukra (Venus) is said to be the son of sage Bhrigu, one of the great seers of the *Rig Veda*, and thus he is called Bhārgava. This name shows that he is also everything that his father is, not different from him.

Bhrigu is one fit to support, thus it is both the archetypal father who supports the family and the archetypal mother who bears the children and their equivalents on every level of social structure. Wherever Venus is strong, life flourishes. That is why, when we look for life beyond our Earth, we look for water. Venus is considered a 'water' indicator. It is amazing that water is in fact so abundant everywhere we look in the cosmos. For life to arise, energy is also needed. While too much fire dries up water, a balance of it is required for life to evolve. Hence the dance between Venus and Mars astrologically. The universe is full of both water and energy sources but only in certain places is the right balance achieved. It is perhaps ironic that both planets Venus and Mars, in the recent epochs, have too much fire, including radiation, for life to survive on the surface. Venus has virtually no water.

ॐ भोगकराय नमः

om bhogakarāya namaḥ

34. Causing (*Kara*) pleasure.

The pleasure that comes from the eating of good food, conjugal relations, and other sensory experiences is *Bhoga* and Venus is the one whose agency brings these about. Thus, if Venus is not significantly afflicted by position or association at the time of birth or in transit, then his influence through his planetary cycle or *Dashā* and his influence by transit can be expected to cause such experiences. For example, when Venus, in transit, crosses over our Ascendant or Moon, there may be some passionate or loving experience.

The ultimate Bhogi or indulger is Rāhu who represents the demons, whose teacher is Venus. However, Rāhu can be quite exploitative, while Venus is much more benign. The main issue with the influence of Venus is that it makes one want to enjoy and less inclined to labour. One can feel one's ambition and focus on getting ahead is watered down and one may even drift into spending more and more time on seeking sensual joys.

ॐ भूमिसुरपालनतत्पराय नमः

om bhūmisurapālanatatparāya namaḥ

35. Eagerly engaged (*Tatpara*) in protecting (*Pālana*) the rulers.

*Bhūmisura* are the 'gods' of the earth, which could mean the kings or great rulers and also the enlightened sages or even the deities that preside over rivers, mountains and so forth. Here we see that Venus is not just indulging the senses but protecting those who have to maintain the world in which we have sensory experiences as well as those who have risen above the senses but are still associated with a body, the truly wise ones.

On the level of consciousness there is nothing to protect but the mortal aspect is guarded by Venus. This can be related to the nectar of life which sustains the body and is derived from the finest essence of the reproductive system. That essence keeps the immune system strong and thereby protects all the bodily functions which ensure the survival of the body. This is an inner meaning of this name. One implication is that severe diseases like auto-immune problems may benefit from the



Ayurvedic approach of strengthening the Shukra Dhātu. For this, one should consult an experienced Ayurvedic physician.

Another version of this name is *Bhūsura Pālana Tatpara*, which has the same meaning.

ॐ मनस्विने नमः

om manasvine namaḥ

36. The intelligent, creative and discriminating one (*Manasvin*).

Literally, one who possesses a (good) mind and intellect. If a strong Venus influences factors like the fifth house in the Vedic chart that relate to intelligence and creativity, then the person may exhibit this kind of mental strength.

ॐ मानदाय नमः

om mānadāya namaḥ

37. Giving (*Da*) pride (*Māna*).

Those born fortunate are typically proud of their beauty, wealth and glory. Thus, a strong Venus in the chart can give much pride while an afflicted Venus can cause self-esteem problems. Venus makes us worry over our physical appearance. If we think we are not physically attractive, then our pride is broken. The cure for this is not chocolate, for example, which just makes us feel better for a moment but to find something beyond the grip of Venus. Venus rotates on the axis of Pisces and Virgo. In Pisces we rest in the truth but may be careless about our diet leading us back towards Virgo where the sense of impurity or inadequacy leads to the search for purity and starts the track back towards Pisces. The state of rest is the state of satisfaction with 'what is', which is not to be found in any place on the zodiac. We have to find it at the core of our existence while doing whatever we have to do for maintaining our worldly existence.

If one is very thin or fat and one longs to be different but cannot achieve that, then one is likely to have to take birth again for that experience. Thereby one learns that is also not ideal. Our genetics pressure us with the need to fulfill the genetic imperatives but these serve no essential purpose for the soul. The Soul simply is, it needs no companion since it exists the same in every being. It needs neither a

special body nor any particular possessions because it already owns everything that is. Our essence is That, nothing more or less. Once That is realized then we are free.

ॐ मान्याय नमः

om mānyāya namaḥ

38. The honoured one (*Mānya*). One worthy of veneration, the highest respect.

ॐ मायातीताय नमः

om māyātītāya namaḥ

39. One who is beyond (*Atīta*) illusion (*Maya*).

If one is under the astrological rulership of Venus, one need not be lost in the web of the world. For the wise, to be blinded by the idea 'I am the body' is not natural, one can be a knower of reality. The body is just a projection of the Self. However, until that realization dawns spontaneously, we are seeking the intrinsic truth of this name. Meditating on this name may well help gradually over time.

ॐ महायशसे नमः

om mahāyaśase namaḥ

40. Very (*Mahā*) famous (*Yasha*).

One of great renown, great glory. The greatest fame is achieved by those who have realized their intrinsic nature unless they chose to hide themselves away. Even then, awakening attracts the attention of the cosmic powers who then direct the life.

ॐ बलिप्रसन्नाय नमः

om baliprasannāya namaḥ

41. One who is pleased (*Prasanna*) by gifts.

*Bali* is usually a food offering made to the deity. People ruled by Shukra and all women (since Venus is the significator for the female gender) are, in most cases, very appreciative of sincere gifts. The name also gives us a clue to the proper worship of the Graha Shukra.

ॐ अभयदाय नमः

om abhayadāya namaḥ

42. One who gives (*Da*) freedom from fear. (*Abhaya*)

The child feels fearless in the presence of the mother and people worship the Mother Goddess or Holy Mother to be free of fear. Even the gods turn to Her when they are afraid and she destroys the demonical power that threatens them. She has her right palm up facing forward indicating that her devotees need fear nothing. As the Highest Power, no other power can contravene Her Grace. It is written that the servants of Yama, the god of death, do not even record the actions of those who are worshipping the Goddess, even though it is their job.

ॐ बलिने नमः

om baline namaḥ

43. The powerful one (*Balin*).

Venus is not weak but rather has great strength. It is noticeable that those holding great positions usually have very supportive spouses. That gives the strength to face the heavy load of responsibility. Desire, which Venus also signifies, is very powerful, few can resist it.

ॐ सत्यपराक्रमाय नमः

om satyaparākramāya namaḥ

44. One whose efforts (*Parākrama*) are grounded in truth (*Satya*) or whose power is truth and purity.

Another name that appears at this point is *om balu parākramāya namaḥ*. One whose efforts are endowed with power. This is how a strong Venus can give great success. Venus has directional strength in the fourth

house. This position can give fame easily as long as the rest of the chart permits.

This name also tells us that Venus' power lies in speaking the truth and acting on that basis. If, out of desire for something, one indulges in some degree of falsehood, one will become weak. That is why they say, one lie leads to a 100 lies. One is quickly caught in the web of one's own deceit and life is ruined. Lies come from desire, Venus, and fear, Rāhu. Rāhu is strong in Virgo where Venus is most weak. Virgo searches for truth. Whatever signs are strong in one's chart, truth is the cure for fear. One who lives by truth has nothing to fear in this world or the next.

ॐ भवपाशपरित्यागाय नमः

om bhavapāśaparityāgāya namaḥ

45. One who completely abandons (*Parityāga*) the bondage of worldly existence.

*Pāśa* is a noose. *Bhava* means worldly existence, birth, and also thoughts and emotions. The influence of Venus can appear to trap us in the material existence but this name indicates that this is not natural, or it is a mantra for countering this tendency. Abandoning Rāhu – unbridled desire, egotism, manipulation and paranoia – and striving for that which is eternally true, the knowledge of the Self, rescues us. We can use this name when our thoughts and feelings are spiralling out of control and we need to find our centre.

ॐ बलिबन्धविमोचकाय नमः

om balibandhavimocakāya namaḥ

46. One who is free or frees us (*Vimocaka*) from the strong fetters of this world.

This name is like the previous. *Bali* can stand for the religious offerings made for worldly gain and also the taxes and such commitments that perpetuate worldly and social life. *Bandha* are the bonds that grip us and, as such, also stand for all our relatives and close friends in this world.

This name and the previous one (Venus 45) give the clue that if we appear to be trapped in the material plane by the lower tendencies of

Venus, we can worship this higher aspect of Venus to rise higher. We should consider our position carefully. Do we really want freedom or are we trying to escape discomfort? In the latter case, we simply want a different version of the worldly tendencies. These mantras do not destroy the world and all its connections; they help cultivate a state of freedom and peace within it.

ॐ धनाशयाय नमः

om dhanāśāyāya namaḥ

47. The seat of wealth.

The root *Dhan* means to run or move and *Dhana* means the race but also the prize acquired, hence the usual translation as wealth, especially moveable wealth. From the very earliest times, humanity has pursued trading and it is from trading that the wealth of persons and nations has arisen. Trading means travelling from place to place, hence the aptness of the use of this root.

The root *Ash* has the sense of enjoying or eating as well as obtaining. *Ashaya* is to rest, which naturally follows acquisition and/or consumption. Venus indicates the place of wealth and, if well-placed, wealth and abundance is natural. Where there is wealth there is 'enjoying' it, hence the high level of expenses it brings. This is only a problem if Venus is afflicted and expenditure exceeds the available resource. This is in contradistinction to Saturn who is often very sparing with expenses, whatever the level of wealth.

ॐ धनाध्यक्षाय नमः

om dhanādhyakṣāya namaḥ

48. Presiding over (*Adhyakṣa*) wealth (*Dhana*).

One can take the position of Venus at the time of birth as an important indicator of the financial fortunes of the person or company. This name is shared with Jupiter (75).

ॐ कंबुग्रीवाय नमः

om kaṁbugrīvāya namaḥ

49. Having a conch-like neck (*Grīva*).

The word *Kambu* can indicate a necklace of conch shells or, more normally, three lines on the neck indicative of good fortune. This is a compliment often given by poets to very beautiful auspicious people and appears in the praise of the Goddess

ॐ कलाधराय नमः

om kalādhārāya namaḥ

50. Skilled in the arts (*Kalā*).

This is also a name of Lord Shiva because it can mean one who bears (*Dhara*) a digit of the Moon, the crescent Moon seen on the forehead of Lord Shiva indicating the enlightened condition where the wayward mind has been reduced to the least part (one sixteenth) that can sustain worldly experience without leading the senses astray.

There are sixteen *Kalā* or digits of the Moon, fifteen that are related to the lunar days between the New and Full Moons and the moment of the Full Moon. *Kalā* can mean this moment, which represents the transcendental condition beyond the waxing and waning and hence also indicates the state of enlightenment.

ॐ कारुण्यरससम्पूर्णाय नमः

om kārūṇyarasasampūrṇāya namaḥ

51. Full (*Sampūrṇa*) of the essence (*Rasa*) of the mood of compassion (*Kāruṇya*). Overflowing with the most sublime compassion.

This is the clear sign of the ripening of devotion in the heart. Without devotion, no progress can be made in spiritual practice. In the *Yoga Sūtras* (1.28) it advises repetition of the Holy Syllable Om and contemplation on its meaning, '*tajjapastadarthabhāvanam – tat japaḥ tat artha bhāvanam*'. This is best done in the heart. This *Sūtra* explains the inner mechanics of devotion and this mantra shows that Venus is the planet who gives the capacity for devotion. This is why Venus is exalted in Pisces, the feminine sign of Jupiter, which brings out its most spiritual qualities.

ॐ कल्याणगुणवर्धनाय नमः

om kalyāṇaguṇavardhanāya namaḥ

52. Increasing (*Vardhana*) the auspicious qualities (*Guṇa*).

*Kalyāṇa* has many meanings: blessed, happy, lucky, fortunate, agreeable, lovely, propitious, good and the like. Venus causes all these qualities to increase. However, if Venus is afflicted at the time of birth or transit, then these things become tenuous. This mantra can be a blessing.

ॐ श्वेताम्बराय नमः

om śvetāmbarāya namaḥ

53. Dressed in white clothes (*Shveta Ambara*).

ॐ श्वेतवपुषे नमः

om śvetavapuṣe namaḥ

54. Having a white body or form (*Shveta Vapus*).

Both these names (Venus 53 and 54) indicate a state of purity and calmness. The three gunas or presiding qualities in creation are Sattva, purity, Rajas, passion or activity, and Tamas, inertia. It is said that the divine beings are predominantly Sāttvic, humans and animals, Rājasic, and plants and minerals, Tāmasic.

Everything has a mix of the three and according to what we do and experience our mix can change. For example, we can tell our own mix from the foods we are attracted to. Fresh, nutritious food free from adulterations and full of life is Sāttvic. Spicy, stimulating food is Rājasic while anything old and to any extent decayed or lifeless is Tāmasic. If you make grape juice from freshly picked grapes, you will notice that the life energy in it is amazing but lasts no more than half an hour. I have seen in a medical journal that cooked food starts to acquire bacteria after cooking is stopped and after just half an hour in a hot climate it has enough to give a small child diarrhea.

The Vedic literature says that according to the mix we have in our consciousness when one dies, so is the next level of life that one enters.

ॐ चतुर्भुजसमन्विताय नमः

om caturbhujasamanvitāya namaḥ

55. Having four hands.

Bhuja can indicate the hand and thus the name could suggest that the deity Venus is four-armed like many deities though the association with the human sage Shukra usually makes the statues and paintings two-armed.

*Samanvita* is both 'endowed with' and 'following in a regular order'. *Chatur Bhuja* could have many meanings. One is a four sided (Chatur Bhuja) symbol. This could also point to the four angles (kendras) of an astrological chart. These four houses, 1, 4, 7, and 10 are considered the main markers of the worldly life of the person and his or her wealth. They represent health, property, spouse and status respectively. Venus is the natural significator of the house of marriage (7) but clearly is important for all the others. This could also indicate that our main desire focuses on self (1), mother and home (4), marriage (7) and work (10).

It is also associated with enjoyment and this name could refer to the four aims of human life (or modes of life experience) Dharma, duty, Artha, wealth, Kāma, sensory pleasure, and Moksha, liberation, or the four stages of human life, Brahmacharya, celibate student, Gṛhastha, householder, Vanaprastha, householder hermit, and Sannyāsa, recluse. It could also indicate the four varṇas or 'castes', which are four styles of living or experiencing, Brāhmin, cultivating holiness and profound knowledge, Kshatriya, protecting the people, Vaishya, providing employment, trading and so forth, and Shudra, being employed.

The word *Samanvita* in this name indicates that Venus represents the orderly functioning of these fourfold modes of life and their progression or rotation in our awareness. Again, we see how Venus as the Guru of the worldly life maintains it by upholding its natural organization.

ॐ अक्षमालाधराय नमः

om akṣamālādhārāya namaḥ

56. Wearing (*Dhara*) a necklace of seeds (*Akṣa Mālā*) such as from the Rudrāksha tree.



Rudrāksha Mālās (string of beads) are famous in India and worn by the devotees of Lord Shiva. Those devoted to Lord Vishnu wear Mālās made from the Tulsi or holy basil. In either case, it is a sign that the wearer is intent on divine devotion and practicing Japa in which the repetitions of the mantra are counted on the Mālā or rosary. The practice of repeating the names of God while counting on a Mālā crosses all religions and appears to be a root part of our natural religion before it is separated into different sects.

The Aksha is also the eye or any organ of sense. Venus rules over sensory experience and vision in particular. The Akshamālā can indicate the state where the consciousness is free of identification with the senses and has become a witness of the world. Then the senses are a mere garland to the soul.

ॐ अचिन्त्याय नमः

om acintyāya namaḥ

57. Of peaceful mind.

*Achintya* means free of thinking, completely calm, or it also means that he is beyond conception. The inconceivable greatness cannot be grasped by the ordinary mind. In either case, this points to a liberated state of the soul, a true sage.

ॐ अक्षीणगुणभासुराय नमः

om akṣīṇaguṇabhāsurāya namaḥ

58. Shining (*Bhāsura*) with indestructible perfection.

*Akṣīṇaguṇa* is the state of perfection of the soul pointed to by the previous names and here we see that once the individual merges with that, the mind, body and life that was associated with that individual now shines with the glory of the Supreme.

ॐ नक्षत्रगणसञ्चाराय नमः

om nakṣatraganañcārāya namaḥ

59. Touring through (*Saṅcāra*) the collection (*Gaṇa*) of constellations (*Nakṣatra*).

This makes us pay special attention to the Nakshatra Venus is in at birth as well as where it falls every day.

ॐ नयदाय नमः

om nayadāya namaḥ

60. Bestowing (*Da*) leadership (*Naya*).

Venus gives political and managerial skill and status. Many leaders have Venus as their ruling planet or related to their status. This shows that the quality of leadership depends on the purity of Venus.

ॐ नीतिमार्गदाय नमः

om nītimārgadāya namaḥ

61. Setting one (*Da*) on the right course (*Marga*).

*Niti* can mean good conduct and thence the art of propriety, policy and management. From the position of Venus in a person's chart we can see what kind of leader they are, what kind of example they set.

ॐ वर्षप्रदाय नमः

om varṣapradāya namaḥ

62. Showering (*Prada*) abundance.

*Varṣa* is the rainy season that bring good crops and hence food and wealth. It is also fertility, hence the state of Venus at birth can show if there will be any infertility problems. This applies to humans and everything else in nature. *Varṣa* is the year, which really means the cycle of the seasons, so the people looked to Venus to see if they would eat and prosper during the coming 12 Moons.

It is interesting that the Mayans and perhaps many other ancient cultures directed their main astronomical effort towards studying the movement of Venus. This may well have been their approach to correcting between the sidereal and tropical zodiacs. The position of the

Sun was inevitably measured with respect to the seasons while the Moon and planets can be seen directly against the stars. Reconciling these measurements was the key to constructing a chart and therefore engaged the ancient scientists.

ॐ हृषीकेशाय नमः

om hr̥ṣīkeśāya namaḥ

63. The master of the senses.

The Sanskrit root *Hṛ* means to take away evil or sin. *Hṛṣ* means to be excited, even thrilled with rapture. *Hṛṣi* is joy, satisfaction and splendour. *Hṛṣīka* is a sense organ and *Isha* is the master or lord. Combining these two gives *Hṛṣīkeshā*, the one who is the master of his sense organs, has control over the conjugal and other urges and is filled with joy. Venus is responsible for the conjugal urge and conjugal pleasure but it has its higher truth in this name. This could be a good mantra for those tormented by their hormones. Also found as Sun 31.

ॐ क्लेशानशकराय नमः

om kleśanāśakarāya namaḥ

64. The one who brings (*Kara*) an end to suffering.

*Klesha* can mean pain and anguish as well as worldly preoccupation, *Nāsha* means to destroy. It is a fitting commentary on the previous name. Gaining control over the senses by identification with their Lord, ends all suffering.

ॐ कवये नमः

om kavaye namaḥ

65. Highly intelligent.

*Kavi* is also a sage and a poet. Since this name appears thrice for Venus, it suggests that several different meanings have to be given importance. *Kavi* comes from the root *Kav*, to describe, to praise, to compose or to picture. It emphasizes both the literary and visual artists who are more concerned with the feelings and the worldly experiences

and the sage who sings the song Divine. It can also indicate a gifted leader as well as anyone of high intelligence and understanding. Venus signifies a minister in the planetary cabinet as well as the leading bureaucrats.

ॐ चिन्तितार्थप्रदाय नमः

om cintitārthapradāya namaḥ

66. Making thought fruitful.

*Chintita* is thinking, reflection, consideration. *Artha* is purpose or aim. *Prada* gives. So the name literally means that Venus gives the result of what our mind dwells on. It is well said that whatever one dwells on is what one becomes. We can see the quality and power of anyone's thought by studying the state of Venus in their chart. Especially Venus in Pisces, unafflicted, indicates a very pure and noble mind.

ॐ शान्तमतये नमः

om śāntamataye namaḥ

67. Peaceful. Of peaceful intentions.

*Mati* is the mind and its thoughts, intentions and beliefs. *Shānta* is tranquil and gentle. The mind is quiet and thinking can even fall still if not required. A noble mind is a peaceful mind. If the mind is agitated, one should understand that some impurity is afflicting it and seek to remedy this. Regular repetition of mantras and prayers can help.

ॐ चित्तसमाधिकृते नमः

om cittasamādhikṛte namaḥ

68. Makes the mind even.

This is a state of peace that transcends that referred to in the previous name. *Samādhī* is the balanced state of the intellect, a state of pure consciousness. *Chitta* is the mind, the intellect or the intention. This shows that Venus is capable of giving a completely pure mental state. Venus purifies the senses and thereby the mind. By refinement of experience the mind and intellect become purified and *Samādhī* arises. Mostly people think of Venus as causing the agitation of the mind due to

desire. This shows the basic principle of Jyotisha. The Graha that gives purity of consciousness also measures the degree of that purity from great distress to deep calmness and bliss.

ॐ आधिव्याधिहराय नमः

om ādhivyādhiharāya namaḥ

69. Destroying (*Hara*) anxiety, misery, pain and sickness.

*Adhi* is mental anxiety. *Vyādhī* is physical sickness. The last three names have shown the development of a pure state of consciousness and now we are told that this will put an end to all these troubles.

ॐ भूरिविक्रमाय नमः

om bhūrivikramāya namaḥ

70. Exceedingly (*Bhūri*) heroic (*Vikrama*).

One who has developed pure consciousness is the true hero who has transcended selfishness. Venus is often associated with artists and some people may be surprised by this name but great artists are often heroic in nature.

The mantras often refer to qualities which they can help us develop and understand. They tell us about the nature of the Graha, typically describing its highest gift. Venus is the giver of the most purified state of human life. The requirement (or *Adhikāra* in Sanskrit) to reach this is great valour or heroism. Anyone who can be stopped by fear will never reach this state, the final step requires one to accept what appears to be total annihilation. Before that, all kinds of 'demons' may appear, inner and outer, and one will face fear. Fear is the Divine's way of protecting its highest gift.

ॐ पुण्यदायकाय नमः

om puṇyadāyakāya namaḥ

71. The giver (*Dāyaka*) of merit (*Puṇya*).

Merit is the fruit of unselfish deeds that lead to good luck in the future. If someone wins the lottery then we can infer that in a previous

life the person did some noble, kind and charitable deeds. Someone who survives a disaster when all others die also has great Puṇya. Puṇya is worth more in this world than anything else. It is very fortunate if we are inclined to good and kind deeds. Every act of cruelty, however small, will be re-visited on us. Every pain we inflict on another creature or even on the earth itself, unless paid for at the time, will be paid for by bodily pain that we have to bear later.

This is the basis of the ancient Vedic principle of voluntarily undergoing some inconvenience whenever one knows one has done something hurtful. For example, once a year, people would do a two week fast to cover for all the small creatures that one has unknowingly killed directly or indirectly. This fast involved gradually reducing one's food intake for a week and then gradually increasing it. This is all explained in the *Manu Smṛiti*, the oldest extant law book.

Venus in a natal chart shows where Puṇya, and hence luck, is primarily found.

ॐ पुराणपुरुषाय नमः

om purāṇapuruṣāya namaḥ

72. The ancient (*Purāṇa*) person (*Puruṣa*).

That person is the One from which all this is made. This is a name of Lord Vishnu and clearly links Venus with Vishnu. Shukra is the son of Bhrigu and the family is traditionally associated with Vishnu. This indicates that practices such as chanting the Vishnu Sahasranāma (thousand names) can be helpful for afflictions to Venus just as they are for Mercury. Normally, we associate Venus with Lakshmī, especially when strong and unafflicted, and Lakshmī is the consort of Lord Vishnu so there is no need to make any difference between them.

ॐ पूज्याय नमः

om pūjyāya namaḥ

73. An honourable person (*Pūjya*).

If one ever wondered why great artists have so many fans, this is just a reflection of this. Venus is the giver of charisma. With a touch of

Rāhu, it can be especially charismatic though a strong influence of Sattva is needed to stop delusion setting in.

ॐ पुरुहूतादिसन्नुताय नमः  
om puruhūtādisannutāya namaḥ

74. Worshipped (*Sannuta*) by the gods, Indra and others (*Puruhūtādi*).

Even though the gods are the followers of Bṛhaspati (Jupiter) and Shukra is the Guru of their enemies, they worship him or that principle he represents. Venus signifies the Goddess, especially Lakshmī, the giver of wealth, victory and all good things. Venus also signifies the arts and love. The heavens of the gods are said to be filled with the most beautiful nymphs, expert in dancing and eroticism. These forms of the Goddess are naturally to be found where She is honoured and worshipped. The gods are certainly concerned with sustaining their power and glory and so they incessantly worship Her. Even those seeking only the highest truth and who have taken to the state of celibacy, come to honour and propitiate Her in the form of MahāLakshmī and are decorated with Her Grace.

ॐ अजेयाय नमः  
om ajeyāya namaḥ

75. Unconquered (*Ajeya*). Hence they say 'Love conquers all.'

ॐ विजितारातये नमः  
om vijitārātaye namaḥ

76. Having his enemies subdued.

The enemies (*Arāti*) are completely subjugated (*Vijita*). This can be understood in many ways and on many levels. In the Vedic Astrology chart, a weak Venus may indicate that the person is troubled by enemies.

Arāti is also the number six and as such indicates the six internal enemies such as lust and pride. It especially indicates meanness and envy. It can be taken as the 'demons' who frustrate the happiness of man. Even though an afflicted Shukra can indicate lust, a pure Venus can help us

overcome all the vices. Thus, in almost all cases, remedies for Venus can help life take positive new directions.

ॐ विविधाभरणोज्ज्वलाय नमः

om vividhābharāṇojvalāya namaḥ

77. Shining (*Ujvala*) with various ornaments (*Vividhā Bharāṇa*).

The ornaments are made of precious materials like gold and jewels. Venus indicates a person's inclination to adornment including scents and makeup. In Vedic times and in many eras both women and men wore jewelry but, as Venus indicates women, it has always been natural for them to adorn themselves beautifully.

ॐ कुन्दपुष्पप्रतीकाशाय नमः

om kundapuṣpapratīkāśāya namaḥ

78. Shining like (*Pratīkāsha*) the *Kunda* flower (*Puṣpa*).

The Kunda is Jasmine, an exceedingly fragrant and pretty flower, some well-known varieties of which open their blossoms at night, which is most apt. This also indicates that this flower can be used in the worship of Venus and the Goddess.

ॐ मन्दहासाय नमः

om mandahāsāya namaḥ

79. Laughing (*Hāsa*) gently (*Manda*).

This indicates both the joy and the gentleness of those with an unafflicted Venus. It suggests modesty and refinement.

ॐ महामतये नमः

om mahāmataye namaḥ

80. Possessed of greatness of mind (*Mahāmatī*).



Another version of this name is *om mahāmanase namaḥ* with the same meaning. One cannot be great without a great mind except perhaps in the form of a large rock, for example, to which others with minds attribute greatness. The whole life is a projection of the mind.

ॐ मुक्ताफलसमानाभाय नमः

om muktāphalasamānābhāya namaḥ

81. Resembling (*Samānābha*) pearls (*Muktāphala*).

Pearls are precious and have a subtlety in their beauty. In the next name (Venus 82), the word Mukti is used. Mukti and Mukta are both related to liberation and freedom while Muktā or Muktāphala is the pearl. The proximity of these names (81 and 82) suggests that an allusion to one, liberation, is made by referring to the other. *Phala* is fruit and it can also be interpreted both ways. The state of freedom shines like the pearl and is rare and precious like it. Muktāphala can mean camphor, which is also white. It burns easily and Venus as well as its main sign of Libra have a great capacity to shine or flare up.

ॐ मुक्तदाय नमः

om muktidāya namaḥ

82. Giving (*Da*) liberation.

Few realize that Venus is the giver of *Mukti* or spiritual liberation. However, the fact that Venus is the last planet to be exalted as one traverses the zodiac from Aries to Pisces gives a clue. Venus is the giver of Mukti because it represents refinement. All spiritual evolution involves refinement. The refinement of the mind leads to Self-realization. After that, the senses are refined through the purification of the heart and the refinement of feeling. This leads to the vision of God and ultimately complete liberation.

The first Graha to be exalted is the Sun, which represents the Self. The Sun is exalted in Aries. This tells us that knowing the Self is simply the first step and very far away from a pure heart and true enlightenment. However, the vision of the Self is so great, so overwhelming initially, that one can easily feel 'this is it', I am done. Here a Guru is needed to keep the aspirant on the track. Until the final line is crossed, egotism can claim the soul and a worse situation may arise than

if no realization had taken place at all. The measure of greatness is the extent of humility. Not the humility of weakness but the humility of one who has seen the Great and utterly surrendered before it.

ॐ मुनिसन्नताय नमः

om munisannutāya namaḥ

83. Worshipped (*Sannuta*) by the wise (*Muni*).

ॐ रत्नसिंहासनारूढाय नमः

om ratnasimhāsanārūḍhāya namaḥ

84. Stationed (*Arūḍha*) on a jewel (*Ratna*) encrusted lion seat (*Simhāsana*).

The Goddess is often depicted seated on a lion and many kings were said to be seated on a lion throne, alluding to the power their position gives over life and death. This throne is said to be a jewel or bejewelled, suggestive of vast wealth. A strong Venus offers both wealth and power. This is particularly true of Venus in the sign of Leo, in Sanskrit *Simha*, the lion. This is the sign of royalty and even though Venus is not considered a friend of the Sun, the ruler of Leo, Venus in Leo can give the greatest royal pleasures. Indeed, the Nakshatra or constellation that falls in the middle of Leo is ruled by Venus.

A king who overindulges in sensory pleasures may lose his throne and hence the tension between the Sun and Venus. There is a wonderful story about Adi Shankarāchārya (Shankara), the great Guru who restored the Vedic wisdom in India after it had been largely taken over by various sects and philosophies as well as a tendency to see the Vedas as purely for worldly gain. He promoted the highest wisdom of enlightenment known as Vedānta, literally the end of the Veda. He took the life of a monk at an early age and travelled around the country debating with great scholars of different schools. In those days, if one lost a debate it was like losing a war. The losing scholars sometimes committed suicide, others became the victor's followers.

Eventually he came to the door of the greatest exponent of the Karma Kanda, the aspect of Vedic wisdom that is primarily concerned with worldly advancement including attaining high regions of heaven after this life. It was said that even the parrots near this house were heard

chanting the Vedas. Shankara entered the place and challenged the man. After several days, Shankara was victorious but his wife intervened and said, 'as I am his half, you have not won until you have defeated me'. This lady, Umā Bharatī, was thought to be an incarnation of Saraswatī, the Goddess of wisdom.

The two debated for several more days until Umā Bharatī started to ask him questions about intimate relations, aware of his inability to answer. Being a celibate he had no personal experience so he asked leave to do some research! This was agreed. Shankara went to a mountain with his disciples and asked them to protect his body. Having taken a vow of celibacy, he had to take up another body for this research. Leaving his body in a cave, his soul came across a king who had just died while out hunting. Reviving the king's body he returned to the court where he instructed his ministers to handle the affairs of state and he retired to his harem. In the kingdom, the weather became very favourable and all kinds of luck came to the people. Weeks passed...

The Guru had told his disciples he would return after a month. When he was very late returning, they began to worry and started to make enquiries. Hearing about the king who suddenly came back to life and the accompanying wave of good fortune in that place, they became sure they had located their master. Disguised as musicians they managed to gain entry to play before the king. Then they sang about a sage who took up the body of a king and immediately the Guru remembered himself and dropped the royal frame. Returning to the mountain, he found his body about to be burnt by some of his enemies who had found it unprotected. Reentering it, he jumped from the pyre!

On returning to the debate, Umā Bharatī gently chided him for going to so much trouble and conceded defeat. Her husband became one of Shankara's four most famous disciples.

ॐ रथस्थाय नमः

om rathasthāya namaḥ

85. Established (*Stha*) on a chariot (*Ratha*).

This is indicative of being a person of high standing. Venus rules over vehicles and comfort from vehicles as this name suggests. Venus vehicles are royal chariots rather than donkey carts, A Mercedes rather than a basic car. The soul rides in its chariot, the body, and is guided by the Divine Will. If we are doing this mantra, we can make it a prayer for that guidance. The Nakshatra in the middle of Taurus has as its symbol

someone riding on a chariot. Taurus is a sign of Venus and represents the storehouse of wealth.

ॐ रजतप्रभाय नमः

om rajataprabhāya namaḥ

86. Having a silvery lustre (*Prabha*).

Venus is related to silver (*Rajata*) coloured metals. This mantra can help us shine.

ॐ सूर्यप्राग्देशसञ्चाराय नमः

om sūryaprāgdeśasañcārāya namaḥ

87. Moving (*Sañcāra*) in the Eastern country (*Prāgdesha*) of the Sun (*Sūrya*).

Each Graha is associated with one of the ancient kingdoms. Perhaps today this could indicate Japan, famous for its beautiful landscape, architecture, artisanship and artwork. The Japanese flag shows the rising Sun. In India, the Sun is worshipped in Odisha (Orissa), the Eastern most state before Bengal. The Bengal coast faces South, so Odisha is the first eastern facing coast of India to receive the Sun's rays and the great temple of Konark was built there in the form of a great chariot ridden by the Sun. Near there is Puri, one of the great centres of devotional worship, which is an expression of exalted Venus. The most famous saint who spread devotion in Odisha was Chaitanya Mahāprabhu who lived about 500 years ago (1486-1534). One of his five leading 'friends' was Swāmi Achyutānanda Dāsa, who founded the school of Jyotisha which is now represented by the teachings of Pandit Sanjay Rath, my Jyotisha Guru. This tradition has a strong knowledge of the devotion to the Mother Goddess, naturally represented by Venus.

ॐ सुरशत्रुसुहृदे नमः

om suraśatrusuhṛde namaḥ

88. A friend and ally (*Suhṛd*) to the enemies of the gods (*Sura Shatru*).

He is the joy of those who do not have access to the nectar of immortality because he brings them back to life again and again.

It is one of the strange things about the greedy and malignantly minded people that they think that by killing someone, they can protect themselves from enemies and whistleblowers. Some time is bought, for sure, but in the context of the endless expanse of time, that is a very limited gain. When you kill a person who opposes you they can take another birth much more suited to their revenge. Corrupt politicians, business leaders and Mafioso take note.

There is an interesting related example of this in the great epic the *Mahābhārata*. In this case, a woman who was much aggrieved with one of the greatest and nearly invincible warriors of the day transformed herself into a man through intense meditation. Only very rare individuals can achieve such a thing without passing through physical death. She became the charioteer of one of the great archers on the opposing side. At the height of the great battle, they confronted the hero who was unable to defend himself because he saw that one of his opponents was a woman by birth and thus not to be attacked. He fell mortally wounded but insisted as he lay there that the fatal arrow came not from her but from her companion Arjuna.

It is very interesting to study charts of birth and rebirth. Occasionally one gets a case where one can be quite sure that the one who died returned as the other. I have personally come across several cases where a child has led her parents to a house that she has never seen in this life and has described the interior, the inhabitants, and more. The parents on speaking to the family of that house hear about the child or young person they lost and how the stories fit perfectly. In any individual's chart, one can also study the twelfth and sixtieth divisional charts (DwadashAmsha, D-12 and ShashtyAmsha, D-60). The D-12 is about the genetic inheritance and the D-60 is read as the past life chart and then we can see how the natal chart (Rashi, D-1) is projected from them. Often one sees how serious weaknesses that led to the previous difficulties and death, as can be seen in the D-12 and D-60, are translated into natal combinations that carry the same agenda but with more power to fulfil their purpose.

ॐ कवये नमः

om kavaye namah

This name is repeated either emphasising the meaning or indicating another interpretation (Venus 14 and 65). Kavi also means a wise or even enlightened person, a thinker or a sage.

ॐ तुलावृषभराशीशाय नमः

om tulāvṛṣabharāśīśāya namaḥ

90. The lord (*Isha*) of the signs (*Rāshī*) of *Tulā*, Libra, and *Vṛshabha*, Taurus.

Tulā means scales and Vrishabha a bull as in Western astrology. They are the second and seventh signs and so Venus is associated with the second and seventh houses in the Vedic chart. For example, the seventh house is the first marriage and the second is read as the second marriage.

ॐ दुर्धराय नमः

om durdharāya namaḥ

91. Irresistible (*Durdhara*).

This has the sense of one whose approach cannot be stopped, or something that is hard to bear. One could apply this to the will of the truly enlightened ones, the influence of the charismatic or the power of the cupid.

ॐ धर्मपालकाय नमः

om dharmapālakāya namaḥ

92. The protector (*Pālaka*) of the *Dharma*.

Dharma is that which upholds life. It is the true way for any being to sustain his or herself, whatever that may be. This shows that Venus, unafflicted, will help us adhere to our true path. It also tells us that if Venus is afflicted, it is hard to keep to it. Venus is easily afflicted and that is why almost everyone needs to do remedies for Venus. One can start with these mantras.

ॐ भाग्यदाय नमः

om bhāgyadāya namaḥ

93. Giving (*Da*) luck or good fortune.

*Bhāgya* also means entitlement to a share, like an inheritance. *Bhāgya* is associated with the ninth house, so Venus in the ninth can give tremendous blessings and luck. The Goddess of Fortune smiles on one.

ॐ भव्यचारित्राय नमः

om bhavyacāritrāya namaḥ

94. Possessed of auspicious (*Bhavya*) conduct (*Chāritra*).

Those who behave in a charming, noble and courteous way.

ॐ भवपाशविमोचकाय नमः

om bhavapāśavimocakāya namaḥ

95. Completely freeing (*Vimocaka*) from the grip of worldly existence.

This is similar to Venus 45 except that name is about the intention to be free while here it is the realization of it. *Bhava* means birth and hence the succession of births and rebirths but it can also be interpreted as mental states, thoughts and emotions. Obviously, there is nothing wrong with thoughts and feelings, they are an essential part of life, but the state of freedom is where one's mental states arise without overshadowing the experience of one's own Self so bondage (*Pāśa*) is not present.

Descartes famously wrote 'Cogito ergo sum', 'I think, therefore I am'. This suggests he had not experienced a thought free state of the mind. If there are no thoughts, one still exists, in fact the sense of being expands so profoundly that we speak (later) of 'knowing the Self', as if the awareness of one's own being is normally hidden by the thoughts. It need not be, but initially, before we habituate to the transcendental experience, it appears like that. Many people have had these experiences and when they arise, all of this is quite obvious, but without having experienced this, then what I am attempting to describe may seem incomprehensible.

This name tells us that this blessed state can come about through the agency of Shukra or that a dominant Venus can incline us to these experiences or states, though neither word is really correct. Some human mental states arise from the urges of the lower Chakras. The base Chakra gives us our survival urge and so this is the last to be transcended. The second Chakra is about sexuality and gets a second level priority. The third is about power, wealth and fame. Almost everything we see in the world appears to rotate around these three. Life can seem an endless struggle as there is no peace in any of them.

If, by some great blessing, our attention shifts to the fourth Chakra, near the heart, then a profound peace and calmness arises that tends to quench the interest in the lower three Chakras and their issues. There is much beyond this but it is a step into freedom and an incalculable blessing. However, there has to be a firm conviction to stay there as sliding back remains a possibility. The second and third Chakras are constantly advertising their wares and it is tempting to think that one can indulge in them while retaining the grace of the heart. After all, the state seems so profound. However, as the attention gets increasingly caught up elsewhere, that state fades away.

There is another version of this name with essentially the same meaning: *om bhavabandhavimocanāya namaḥ*.

ॐ गौडदेशेश्वराय नमः

om gauḍadeśeśvarāya namaḥ

96. The ruler (*Ishvara*) of the *Gauḍa* country (*Desha*).

This is associated with the central part of Bengal. It also suggests 'sugar country', since Venus naturally rules over places where sweet things are grown or abound even though Venus is said to rule over the sour taste. In Venus 87 above, we referred to Chaitanya Mahāprabhu who lived his last 24 years in Puri, Odisha. He was born and also lived in Gauḍa (ancient Bengal) and the lineages from him are called Gauḍiya because of this.

ॐ गोप्त्रे नमः

om goptre namaḥ

97. The protector and preserver.



*Goptr* is also a name of Jupiter. Jupiter and Venus are the two Gurus or guides and there is no protector greater than knowledge.

ॐ गुणिने नमः

om guṇine namaḥ

98. Possessed of good qualities (*Guṇin*).

ॐ गुणविभूषणाय नमः

om guṇavibhūṣāṇāya namaḥ

99. Decorated (*Vibhūṣaṇa*) with all good qualities (*Guṇa*). The good qualities are visible to all.

ॐ ज्येष्ठानक्षत्रसम्भूताय नमः

om jyeṣṭhānakṣatrasambhūtāya namaḥ

100. Born (*Sambhūta*) when the Moon was in *Jyeṣṭhā Nakshatra*.

Jyeṣṭhā is a heroic Nakshatra ruled by Indra, the slayer of the great demon Vṛtra and as such indicates overcoming great opposition by skill or cunning rather than brute force. Indra is the king of heaven and is therefore surrounded by opulence. According to the ancient Vedic texts, Jyeṣṭhā has the power of abundance, which makes it the natural birth star of Venus. Venus also represents diplomacy and diplomats have to use great skill to overcome all kinds of difficult circumstances.

If a person is born with the Moon at the beginning of Jyeṣṭhā, then according to the Vimshottari Dashā system of Vedic Astrology, they would pass through 17 years of Mercury, which indicates childhood and being single, then seven years of Ketu, which indicates an intensive transformational phase with the potential for spiritual awakening, and then 20 years of Venus, which is best suited to householder life. There is a tradition in India that one marries at 24 or 25 after completing one's education ( $17+7=24$ ). Perhaps this tradition relates to this name.

ॐ ज्येष्ठाय नमः

om jyeṣṭhāya namaḥ

101. The eldest (*Jyeṣṭha*).

The literal meaning of Jyeṣṭha is the eldest one and also the pre-eminent. The oldest child often became the king and so it indicates the leaders in every field.

Jyeṣṭhā, as just discussed, is the name of a Nakshatra with much depth and some ominous portent as it is where Indra, king of the gods and deity of this Nakshatra, fights the demons. The goddess Jyeṣṭhā was born before her sister Shrī Lakshmī, the goddess of wealth so she is said to indicate a lack of wealth. Of course, those who earn riches through their own energy, start without any. In the *Yoginihṛdaya Tantra*, Jyeṣṭhā indicates knowledge. The root of this name is 'Jya', to overpower. Those born with the Moon here also exhibit leadership ability and can rise much above their original status. They can be psychically powerful and may become leaders in the spiritual or material field. For the Moon to succeed, Venus has to be strong as it rules Taurus where the Moon is most powerful.

ॐ श्रेष्ठाय नमः

om śreṣṭhāya namaḥ

102. The best (*Shreṣṭha*).

In one place, Mahārishi Parāshara describes Venus as the best of the benefics. In another place, this glory is given to Jupiter. This name is given to both of them. How can two be the best? It depends on what kind of knowledge one seeks and thus how one judges what is best. It is a matter of context. Jupiter is more oriented to spiritual upliftment while Venus will support both the material and the spiritual depending on the intention of the soul.

ॐ शुचिस्मिताय नमः

om śuciśmitāya namaḥ

103. One with an innocent smile.

*Shuchi* also indicates holiness, purity and simplicity. *Smita* is a smile or gentle laugh. It also indicates expanded or blossomed. *Schuchismita* is one who is completely pure and blissful. This is the gift of unafflicted and fully exalted Venus. If one uses the appropriate mantras, Venus can start to act like that, whatever its condition in the birth chart.

Another version of the name is *om śucisthitāya namaḥ*. Established in innocence and purity. There is nothing more adorable than this and this is what can be damaged by the afflictions to Venus and enhanced by the association of Jupiter.

ॐ अपवर्गप्रदाय नमः

om apavargapradāya namaḥ

104. The giver (*Prada*) of emancipation (*Apavarga*).

This is also a name of the Sun. The Sun represents Self-realization which is a profound level of fulfilment but Venus represents the complete wholeness of life in absolute purity which is a far, far more fulfilled state.

ॐ अनन्ताय नमः

om anantāya namaḥ

105. Without end, immortal (*Ananta*).

Desire may seem endless but it is the wholeness of life that is truly immortal. A lasting love is a sweet drop of this.

ॐ संतानफलदायकाय नमः

om saṁtānaphaladāyakāya namaḥ

106. Giving (*Dāyaka*) undecaying results (*Samtāna Phala*).

That which is accomplished by the selfish and the greedy is washed away soon. Such people inevitably engage in deception but, sooner or later, the truth will emerge. It cannot be hidden from Cosmic Intelligence for even a moment. That Intelligence decides our fate and it is entirely just. However, we can ask for forgiveness from whatever personification of the Divine we are most fond and even though we

cannot assure escape from whatever we deserve, good will come of it all. The Mother, especially, is most forgiving.

The works of the pure minded are remembered and honoured with affection for a very long time.

ॐ सर्वैश्वर्यप्रदाय नमः

om sarvaiśvaryapradāya namaḥ

107. Giving (*Prada*) rulership over everything, universal lordship (*Sarva Aishvarya*).

Venus can indicate high position like being chief executive of a major company. Devotion can lead to oneness with the Supreme Being: The highest state.

ॐ सर्वगीर्वाणगणसन्नुताय नमः

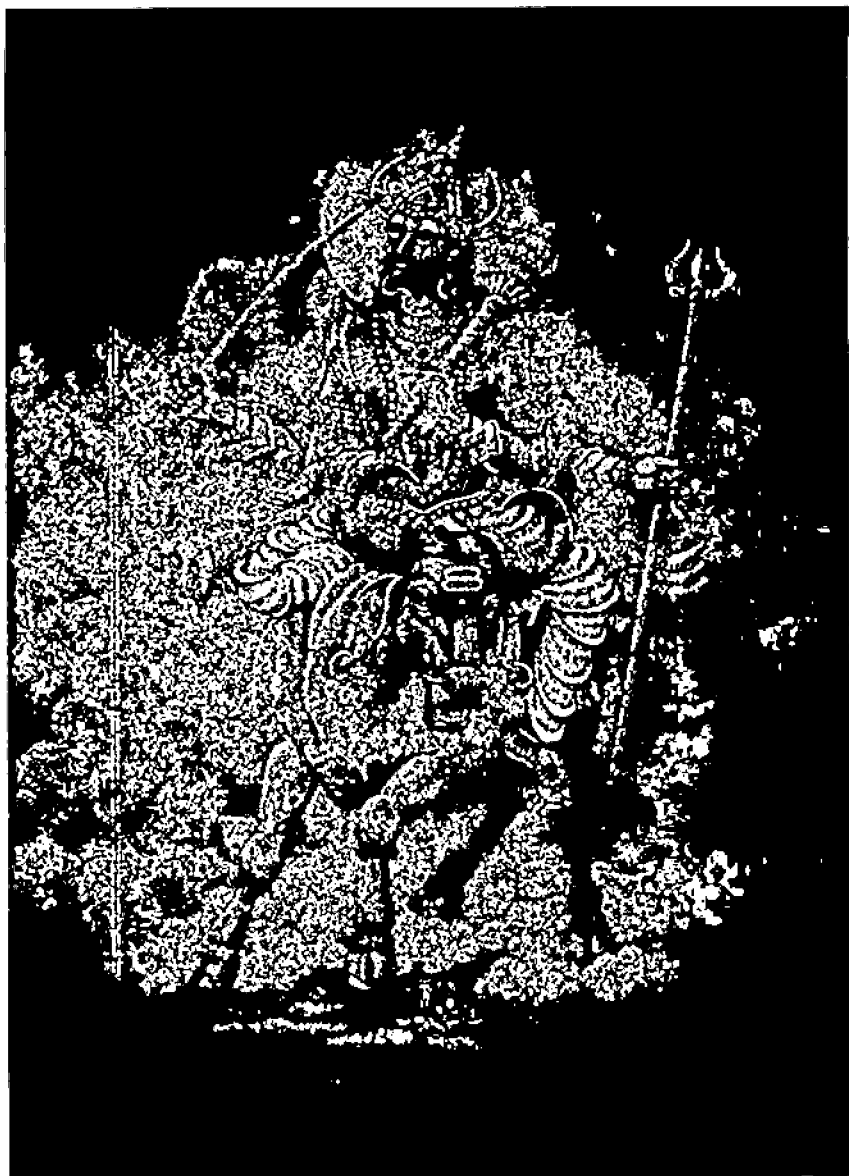
om sarvagīrvāṇagaṇasannutāya namaḥ

108. Worshipped (*Sannuta*) by the whole assembly of the divine beings (*Sarva Gīrvāṇa Gaṇa*).

All natural law comes under the sway of and serves the pure of heart

ॐ तत् सत्

Om tat sat



**Saturn, Shani**

## SATURN, SHANI

ॐ शनैश्चराय नमः

om śanaīścarāya namaḥ

1. Salutations to the one who moves slowly.

*Shani* means slow and *Chara* means move so *Shanaishchara* is one who moves slowly. It takes Saturn about 30 years to traverse the whole zodiac. This name also indicates moving gently, quietly, gradually, mildly, softly, sluggishly and so forth. Saturn is the slowest moving visible planet and this characteristic is clearly of prime importance as it is mentioned first. Do not expect Saturn to give the results of his yogas (astrological combinations) quickly!

Gentleness and quietness are not the words that spring to the minds of most students of Jyotisha in regard to Saturn. They are, however, the natural characteristic of the *Swāmi*, a word I am choosing to use for the awakened and surrendered ascetic. This is the highest value of life indicated by Saturn. A Swāmi is one who, when moving or acting, never disturbs the natural law. As a Graha in the Vedic chart, Shani sets everything to act in accord with the natural law. A Swāmi is not one who follows any set mode of life or wears any particular garb, but one who is established in the state of Being suggested or described by these names.

ॐ शान्ताय नमः

om śāntāya namaḥ

2. The peaceful, contented one.

*Shānta* is the nature of the Swāmi and it is the influence of Shani that can make one a Swāmi. An association between Saturn and the Moon is common in the charts of saints. In the beginning, this combination usually brings some unhappiness as Saturn restricts the Moon's search for outer happiness. This motivates a search for the real source of joy.

My own experience may be of interest here. I have Saturn tightly aspecting my Moon. Misery set in from the beginning of Saturn's Mahādashā (major planetary cycle of 19 years). During the sub-cycle of Venus, I was chronically depressed. I began to realize, in my own words, that the only way 'out' was 'in'. I turned to prayer and that led to meditation. I abandoned all personal aims and devoted myself to the inner path as I understood it. Gradually the depression thinned and one day bliss started arising. Now I never experience depression and life has an underlying nectar despite the natural ups and downs of emotion.

From this, I know that life in sweetness, born of surrender to truth, is the other side of the coin from depression arising from the Saturn Moon connection. Once Saturn is satisfied, what remains is Shānta: peace, contentment, satisfaction, tranquility. Shānta can also indicate stilled, purified, even deceased. It is said that one has to die to the world in order to truly live. Here again, the character of the Swāmi is indicated.

ॐ सर्वाभीष्टप्रदायिने नमः

om sarvābhīṣṭapradāyine namaḥ

3. The giver (*Pradāyin*) of all blessings (*Sarvābhīṣṭa*), everything one could desire.

See the greatness of Saturn. It is said that one who has no neediness or longing, one who is truly Shānta, can grant the fulfilment of any desire of another person who petitions him. There is a story of the great sage Vyāsa. A woman approached him desirous of having a child. He blessed her and then she easily conceived with her husband having failed for many years. Sometime later Vyāsa himself became desirous of having a son. It is said that he had to meditate for a hundred years before he was able to fulfil his desire. If one truly surrenders what one desires, then that object easily arises if needed, otherwise much trouble occurs in its fulfilment. As a general rule, the greater the attachment, the greater the trouble.

Very few pray to Saturn for fulfilment of desires, they turn to him to be free from misery. The misery is due to our holding on to what we really do not need. Saturn is gently trying to get us to let go. This resistance to our willfulness appears merciless but when we yield, he gives. He is said to be the greatest giver.

ॐ शरण्याय नमः

om śaraṇyāya namaḥ

4. The refuge and protector.

*Sharanya* indicates those in need of protection, the poor, the miserable, the hurt and the injured. Saturn indicates them and also signifies those who are capable of giving refuge. In India, it is considered that there is no greater refuge than the feet of the Guru who is naturally a Swāmi.

ॐ वरण्याय नमः

om vareṇyāya namaḥ

5. The most excellent one, the chief.

*Varenya* is the desired one. *Varenya* is also saffron, the most precious condiment and the colour traditionally worn by the Swāmis. It is meant to indicate that the outer fire of the householder life has been taken inside and that the inner fire has been awakened and has burnt all impurities.

Saturn represents the ascetics and Saturn's influence is what makes us take up any ascetic activity like meditation. Without his influence, one would not think of such a thing. Even amongst ascetics, there are variations. I once lived in a monastery and all the rooms were simple but one friend had no furniture or carpet and was sleeping on a thin mat on the floor. Only Saturn makes one do that.

ॐ सर्वेशाय नमः

om sarveśāya namaḥ

6. The Lord (*Isha*) of all (*Surva*).

Who is not under the influence of Saturn? According to the ancient Vedic stories, even Lord Shiva and his son Lord Gaṇesha could not escape. In one story of the birth of Lord Gaṇesha, all the Grahas except Saturn were invited to celebrate the birth of the child. Lord Shiva's wife Parvatī noticed the absence of Shani and asked why. Lord Shiva advised that it was better he was not there but She insisted he be invited.



When Shani saw the child, the child's head fell off and had to be replaced by an elephant's. Of course, this story is to help us understand the effect of Saturn's Drishti or aspect. In an astrological chart certain places are said to be aspected by Saturn. Where that aspect falls, we have humiliating experiences that help our ego fall. After that, the new 'head' of wisdom replaces it.

In another village story, someone told Lord Shiva his 7½ years of Saturn were about to start. This is called Sade Sati (7½) and is when Saturn passes over the twelfth, first and second zodiacal signs from the natal Moon. Shiva promptly dived into the Ganges and sat in meditation, undisturbed, for 7½ years. Emerging, He commented that the transit of Saturn had had no effect. "But, Lord," someone said, "you had to sit on the bottom of the Ganges for 7½ years." It is all a matter of viewpoint.

ॐ सौम्याय नमः

om saumyāya namaḥ

7. The mild, peaceful one (*Saumya*).

It is hard to find a more sweet description of any being than Saumya. It means nectar-like, agreeable, pleasing, gentle, soft, handsome, auspicious. Saturn rules over many characteristics opposite to these and this mantra may well be to appeal for relief from the dry, rough and ugly. Saumya is the nature of the Swāmi, which is the embodiment of Saturn's highest nature. This state of peace is given by him having been satisfied by a total surrender to truth.

In the Dig Chakra, the special astrological chart of the compass directions, Saturn is opposite the Sun, forming an axis. This is very significant. Those whose souls are ruled by either Saturn or the Sun share a path. They both have to rise above sorrow. Saturn represents asceticism and the Sun, truth. Thus the ascetic must seek truth and the knower of truth find dispassion and rise above self-interest.

ॐ सुरवन्द्याय नमः

om suravandyāya namaḥ

8. Worshipped (*Vandya*) by the gods (*Sura*).

Even those who are immortal worship him, the one who determines truth and consequences. As long as any being has a sense of

relativity, consequences matter and hence he is worshiped for protection. All beings attend to Being which gives life to them. All kinds of worship amount to giving attention. The deeply ignorant have little awareness of Being but the immortals, who exist very close to Being, are constantly attending to That. It alone is truly immortal so one cannot be immortal except by constant attention to That. Thus the great attend to the Great.

ॐ सुरलोकविहारिणे नमः

om suralokavihāriṇe namaḥ

9. Roaming agreeably (*Vihārin*) through the heavens (*Sura Loka*).

One who has attained Divine consciousness moves here and there with complete ease, unconcerned for anything. The body may experience various things but the inner being is unaffected. It exists in Sura Loka, heaven, literally the world of nectar. The enlivenment of the inner being causes every movement to generate sweetness, whatever the consequences for the outer shell of the body and mind.

In Jyotisha, Sura Loka is the region of the zodiac containing the signs from Sagittarius to Pisces. This includes the two signs of Saturn, Capricorn and Aquarius. Saturn is at its most auspicious in Sagittarius and Pisces, due to the benign guiding influence of Jupiter.

ॐ सुखासनोपविष्टाय नमः

om sukhāsanopaviṣṭāya namaḥ

10. Seated (*Upaviṣṭa*) comfortably.

That inner awakening leads to both sweetness in motion and complete ease at rest. *Sukhāsana* is a comfortable Yogic pose and literally means an easy seat or position.

ॐ सुन्दराय नमः

om sundarāya namaḥ

11. The beautiful one (*Sundara*).

That inner state is the ultimate beauty and those who know it become the most beautiful and attractive amongst beings. It is the supreme beauty and whoever radiates more of it, is more attractive. The basis of this state is the lack of ego, the sign of which is when 'I', 'me' and 'mine' scarcely arise in the mind. The greatest wealth is humility, as Lord Jesus said.

ॐ घनाय नमः

om ghanāya namaḥ

12. The great one. *Ghana* is firm, compact, dense, concentrated, impenetrable. As such it is permanent and complete. It is auspicious.

ॐ घनरूपाय नमः

om ghanarūpāya namaḥ

13. His form is *Ghana*: firm, auspicious and unable to be disturbed.

ॐ घनाभरणधारिणे नमः

om ghanābharaṇadhāriṇe namaḥ

14. He is wearing (*Dhārin*) ornaments (*Abharaṇa*) that are auspicious, great and unbreakable (*Ghana*).

ॐ घनसारविलेपाय नमः

om ghanasāravilepāya namaḥ

15. Anointed (*Vilepa*) with the essence (*Sāra*) of stability (*Ghana*).

What use to fight with him? Nothing will disturb his motion or change his will.

ॐ खद्योताय नमः

om khadyotāya namaḥ

16. A flash of light (*Khadyota*).

This is also a name of the Sun (51). It can mean a firefly. It has the suggestion of a source of light or flash of brilliance. While it might seem strange to use the same name for the two vastly different lights, we have already seen that the Sun and Saturn are linked on a directional axis and are father and son according to Jyotisha. While the light of Saturn as a planet is fairly faint, its influence brings us to the light of life represented by the Sun. Thus the repetition of this name, amongst other names pointing to this same state, is most appropriate. Awakening is like a flash of light, even though that light is not a worldly one.

ॐ मन्दाय नमः

om mandāya namaḥ

17. Tarrying, languishing, loitering, shining, rejoicing, to be drunk (*Manda*). The slowed down and euphoric condition.

This state arises as pure consciousness dawns in human awareness and Saturn, as Lord Shiva, represents that state sitting at the top of the path of the Kuṇḍalinī. Once the energy reaches that place, the nectar starts to be produced causing a state sometimes superficially akin to drunkenness, filled with intoxicating bliss.

On the other hand, unless there are strong positive influences especially of Jupiter and the Sun, Saturn's influence can cause laziness and bad habits.

ॐ मन्दचेष्टाय नमः

om mandaceṣṭāya namaḥ

18. Moving slowly (*Manda Cheṣṭa*).

The awakened move in a state of bliss with no concerns.

ॐ महनीयगुणात्मने नमः

om mahanīyagunātmāne namaḥ

19. His very soul (*Atman*) is endowed with the quality (*Guṇa*) of worthiness; he is illustrious, respectable, glorious, exalted and noble (*Mahanīya*).

Just because someone has Saturn in the Ascendant, the first house, does not mean that he or she is somehow lowly or unkempt. This placement occurs in many of the greatest souls from great saints to political leaders like former British Prime Minister Margaret Thatcher. Mrs. Thatcher had Saturn exalted in the Ascendant as does Swāmi Shivkrupanand, one of India's well-known saints. Both have Libra rising, where Shani is exalted, and dress smartly. The effect of this placement on the personality depends on the condition of Saturn.

In Karl Marx's chart, Saturn rises in Aquarius giving an influence over the masses but the Tamas of both Saturn and its sign might explain the suffering that followed the spread of his ideas though the condition of the working class, which Saturn signifies, did improve in many countries. Indirā Gandhi and George W Bush both have Saturn in Cancer in the first house. Generally the Sāttvic nature of Cancer improves Saturn. It's a royal sign but it is a sign that cares. However, whether other people think the person cares depends on other factors, particularly the Arudha (or shadow) Ascendant. President G.W. Bush's Arudha is in secretive Scorpio, Indian Prime Minister Mrs Gandhi's is in royal Aries.

ॐ मर्त्यपावनपादाय नमः

om martyapāvanapādāya namaḥ

20. He purifies (*Pāvana*) mortals (*Martya*) by his movement .

*Pāda* is foot implying his position, especially his Navamsha, as he moves through the zodiac. We tend to be afraid of Saturn's transits but this name alerts us to the purpose of the experiences caused. Through being called to account for past misdeeds, we get purified and eventually we become fit for Divine grace, the highest reward or blessing.

ॐ महशाय नमः

om maheśāya namaḥ

### 21. The great lord (*Mahesha*).

This is a name of Lord Shiva and points to the natural connection between Shani and Shiva. If Saturn is afflicted in the natal chart or its transit appears threatening, then worshipping Shiva can help. This name makes an excellent mantra.

ॐ छायापुत्राय नमः

om chāyāputrāya namaḥ

### 22. The son (*Putra*) of the shadow.

*Chhāya* is a wife of the Sun and also means shadow. Saturn is said to be the son of the Sun but not by his true wife. The story goes that the Sun's wife Prajñā became tired of living with the intense heat of the Sun so she left, putting her shadow in her place. Prajñā means wise and indicates consciousness. It is pronounced like Pragyā. The Sun did not notice the difference and had two children with Chhāya, the first of whom was Saturn, Shani. There are various versions of this story but in all of them the Sun eventually realized something was wrong. (See Saturn 73.)

It is easy to put an interpretation on this since the Sun represents the Supreme Soul and its 'wife' awakened consciousness, or alternatively the ego and its 'wife' illusion, full of differences and preference. Awakening is fiery, as it burns up the worldly appearance, but ignorance, for all its apparent comforts, is always filled with selfishness. This is due to having self-preservation as its root and self-perpetuation and promotion as its branches. This ensures a tradition of sorrow.

Chhāya apologized and the Sun was reunited with his true wife after her father, the great cosmic architect, toned down his fieriness. They all lived happily ever after. The initial stages of awakening may be accompanied with excess heat in the body. Once it becomes permanent, this ceases. This is why one should not push the Yogic practices, especially Prāṇāyāma, or one may have heat problems.

ॐ शर्वाय नमः

om śarvāya namaḥ

### 23. Causing evolution (*Sharva*).

This is a name accorded to Lords Shiva and Vishnu. It shows their power over anything mortal – the whole world. It also means 'going' or with the power to injure. There is no injury except to the ego and the sense of moving pertains to the sense of a process of evolution as the ego is whittled away.

ॐ शततूणीरधारिणे नमः  
om śatatūṇīradhāriṇe namaḥ

24. Carrying (*Dhārin*) a quiver (*Tūṇīra*) with a hundred (*Shata*) arrows (or having a hundred quivers).

The idea is that he has an inexhaustible supply of darts to fire!

ॐ चरस्थिरस्वभावाय नमः  
om carasthirasvabhāvāya namaḥ

25. His nature (*Svabhāva*) is both moveable (*Chara*) and fixed (*Sthira*).

He rules over two signs of the zodiac: Capricorn, which is a moveable sign, and Aquarius, which is fixed.

ॐ अचञ्चलाय नमः  
om acañcalāya namaḥ

26. Steady and reliable.

*Chanchala* is fickle, unsteady or tremulous. *Achanchala* means the opposite. Despite being moveable, he is steady. Thus those with a strong influence of Capricorn are not unstable or flinching. This is why they are often very successful. Indeed, Capricorn represents the big business people.

If Saturn is afflicted, then Chanchala can prevail. The greater the affliction, the more difficult it becomes to complete any task. Those who have repeated problems holding down a job and other such problems may need a remedy for Saturn such as this mantra.

ॐ नीलवर्णाय नमः

om nīlavarṇāya namaḥ

27. Blue-coloured (*Nīla-Varṇa*).

Saturn is especially connected to black, blue or dark-blue, all of which can be called Nīla-Varṇa, and also gems of such colours. The blue sapphire is called Nīla in Sanskrit and that is his stone. It is very cooling like Saturn so it should only be worn if one can cope with that. These stones can also be very different one from another and sometimes their effect is intense. Therefore, it is recommended that one tests the stone by having it for a day and seeing the experiences that come. If they are welcome, then buy the stone. Good Jyotisha jewellers will allow you to do this.

Starting here are five names beginning with 'Ni' or 'Nī'. 'Ni' has the meaning of 'in' or 'within', while 'Nī' (long 'i' as in this name) has the sense of leading, subjugating or carrying the rod of punishment. While 'blue-coloured' might sound innocuous, there is much within it. *Varna* means nature as well as colour, so this name can also mean the one who can make us submit. Those with a strong influence of Saturn have to be very careful not to be too hard on others giving an impression of being cold or uncaring.

ॐ नित्याय नमः

om nityāya namaḥ

28. Eternal.

*Nitya* also indicates duties which have to be performed regularly. This includes caring for children and parents, serving the nation (such as paying taxes) and doing one's chosen or allotted work. Also indicated are religious duties that are prescribed to be done regularly, like daily prayer and meditation for those belonging to almost all religions and spiritual lineages. Saturn rules over these duties. He makes us do them and is pleased when we maintain them. Whether we are good at them is also indicated by Saturn in the chart.



ॐ नीलाञ्जननिभाय नमः

om nīlāñjananibhāya namaḥ

29. Resembling (*Nibha*) blue or dark (*Nīla*) mascara.

*Añjana* is a decorative ointment made from antimony sulfide, which is blackish and was used as an eye ointment in the ancient world. This helps us understand the depth of blue intended. Vishnu and Krishna are said to be *Nīla*, having a bluish tinge, and Shiva is *Nīla Kaṇṭha*, blue throated

ॐ नीलाम्बरविभूषाय नमः

om nīlāambaravibhūṣāya namaḥ

30. Adorned (*Vibhūṣa*) with dark blue (*Nīla*) clothes (*Ambara*).

People in authority or who wield strong influence tend to wear blue or black. It has become a global trend in recent times. Previously, dress reflected a broader range of planetary influences.

On a spiritual level, the finest consciousness can be experienced as a deep blue. Perhaps this is why both *Rāma* and *Krishna* are said to be dark or bluish in hue.

ॐ निश्चलाय नमः

om niścalāya namaḥ

31. Immoveable (*Nishchala*).

He represents karma which has to happen but one should avoid being fatalistic. Honesty, humility and spiritual practices do make his cycles increasingly bearable and ultimately blissful. His grinding promotes these good values and activities.

ॐ वेद्याय नमः

om vedyāya namaḥ

32. Famous and celebrated (*Vedya*). That which is to be known.

Saturn represents the wisdom that is to be known and those who are famous for this learning. They have done the work to overcome their own egoistic tendencies and realized the truth.

We know from Physics that there are five fundamental force fields each with a specific particle that carries the force. The first is gravity and the graviton. This correlates to the Vedic element of Akāsha or space. The second is the gravitino, which generates motion in the space. This is like the Vedic Vāyu or air. Then there is the photon (light) like the Vedic Agni or fire, the fermions that are like the Vedic Jala or water and, finally, the Higgs boson, which is the creator of mass and equates to the Vedic Prithvi or earth

Here begins a long series of names beginning with the letter 'v'. 'V' when it moves ('y'), becomes Vāyu ruled over by Shani. Vāyu is the mobile element. Everything that moves has the influence of Vāyu. In fact, 'va' alone means air or wind. It also has the sense of strength and power. 'Ve' is to combine or compose and is the root of Veda, the hymns or vibrations which weave the basis of all natural law. 'Vi' is to separate and is thus the basis of discrimination or the path which observes the natural law and discerns its components. Ultimately, this leads to the recognition of the unity behind the diversity. 'Vai' is a combination of 'Va' and 'Vi' or that which arises from 'Vi', which is indifference to the world. It is the turning away from the creative process of 'Ve' towards that which 'Vi' reveals. Shani, as we see below, rules over Vairagya or dispassion (Saturn 37).

First it is said that Saturn represents the masters of 'Ve', those celebrated for their learning. Then, immediately, the sequence starts to explore 'Vi'. In Saturn 33, we see that the first thing that arises from learnedness is a clear understanding of the laws.

ॐ विधिरूपाय नमः

om vidhirūpāya namaḥ

33. Whose very form (*Rūpa*) is the sacred law.

*Vidhi* are precepts, the laws or rules to be followed in religious or mundane matters. It also relates to fate, destiny and luck, and also conduct in accordance with the natural law. Saturn requires us to live by the sacred law. To the extent we do, we are spared punishment.

In an ancient time, a sage was sitting in deep meditation in a forest. A thief pursued by the king's men passed by. When the soldiers

came there they demanded information from the sage. He did not answer. He was in deep Samādhi (Venus 68), a non-active but totally conscious state of awareness which can be devoid of outer sensory experience. He had not seen the thief nor heard the soldiers. Enraged, they pinned him to a tree with a spear and moved on. After some time the sage came out of meditation to find his predicament. He survived but was gripped with the question of why this had happened to him. He summoned Lord Yama, who, like St Peter in Christian lore, keeps the records of people's acts and accords them their due. Challenged to explain, Lord Yama said that the sage, as a child, had made a sport of piercing locusts with a very sharp kind of grass. The accumulation of this cruelty had led to his experience.

The sage became angry because he felt that the acts of a child, being ignorant of right and wrong, should not be so seriously punished. He cursed Lord Yama to spend some time as a human being. Then his name was Vidura (see Mars 26). This was thought a terrible curse for a divine being, since human life was considered a kind of hell. This story is part of the build up to the *Mahābhārata* war where many divine beings participated in perhaps the greatest human drama of all time. Since no great one would come to Earth voluntarily, various events like this one led to the great confluence of divinity on Earth that accompanied the incarnation of Lord Krishna. The story of the *Mahābhārata* is one of the greatest epics ever composed in human history and one of the two oldest. It is a miracle that we have this story after 5000 years..

Rarely do we hear any discussion about the extraordinary nature of the Sanskrit literature and the genius it represents. No mind of the 21<sup>st</sup> century could achieve what the ancients achieved when they set down these great epics, the ancient sciences and the Sanskrit grammar itself. Jyotisha, Vedic Astrology, is a gem far beyond anything we could reconstruct today with all our computers and theoretical skills.

The Sanskrit language is one of the most outstanding achievements of humanity with its highly scientific design. Indeed, the language is said to be of divine origin. Other early languages like Greek and Latin and even some languages still spoken like Zulu retain some of the ancient inflected (prefix/suffix) design. Most modern languages, like English and Hindi, are primitive in comparison to Sanskrit. In earlier times there was a language of the educated, Sanskrit, which literally meaning polished or cultured, and a common tongue called Prakrit from which the modern languages evolved. A similar thing occurred during Roman times where there was Latin as well as Vulgar Latin spoken by the masses from which came French, Italian and Spanish.

Strangely, we think that we have advanced since those days, but it is clear that in linguistics and even general mental clarity, we appear to

have regressed. Sanskrit is based on roots from which verbs and nouns, etc. are constructed. Sanskrit has some 2,200 roots. The incredible thing is that only about 900 of these are actually used in the literature we have. The complete package is at least twice as powerful as was needed for speech and literature.

In the other great epic, the *Rāmāyana*, a story tells us that the sage Bharadvāja, one of the Vedic seers, just by reciting certain mantras created a whole city with all amenities including rivers of milk and honey and nymphs summoned from heaven. This was to house and entertain an army overnight. It particularly mentions that his pronunciation was perfect. Only a completely pure consciousness could pronounce perfectly and this along with the purity of the atmosphere and the collective consciousness at that time made such a thing possible. In recent times, saints have achieved small examples of physical materializations through mantras but say that the pollution of the subtle and gross atmosphere has made the achievements of the ancients impossible.

We are proud of our technology but it is not the only kind of technology that exists. Sacred technologies are hard to master without significant purification of consciousness. The Yoga Sūtras, the basis of the Yogic science, tell us that only one who has attained omnipotence and then completely renounced it has 'roasted the seeds of evil'. Only such a one is a truly safe pair of hands. This warning tells us that the initial power that comes with expanding consciousness should not be exploited. What the world needs is pure hearts and minds, not great power in the hands of the unfit. That purity, of itself, causes nature to return to balance. Let us all do our best to purify ourselves, and Shani, in the form of the sacred law, gives us the direction to do so.

ॐ विरोधाधारभूमये नमः

om virodhādhārābhūmaye namaḥ

#### 34. Removing the illusion of worldliness.

More literally, it means causing strife (*Virodha*) between or with the rulers. Literally, opposing the support of the earth (*Adhārābhūmi*) or causing strife for that which supports the earth. It is the rulers who maintain peace and order and therefore sustain human life on Earth. This name can be taken in the sense of calamities that befall kingdoms or those forces that oppose kings. In Jyotisha, Saturn and the Sun are enemies. The Sun represents the kings and Saturn the servants, which can

be extended to the citizenry in general. They represent the 'royalist' and the 'democratic' camps.

This name can refer to ecological calamities. Saturn is related to Vāyu , the air or wind element, and his movement into the houses of our chart tends to be like a storm arriving. This name tells us that Vāyu opposes Prithvi, the earth element signified by Mercury. His sign, Virgo, has a particular problem with Saturn. The answer is to worship the light of consciousness represented by the Sun. Hence, Savitr, the spiritual Sun, rules the Nakshatra in the middle of Virgo. The Gāyatri mantra especially helps us overcome the darkness of Saturn.

More esoterically, Saturn undermines worldliness itself. With this name, 'Vi' begins to dismantle the illusion that the world is real. We are reminded here of the seven and a half years of Shani, the Sade Sati (see Saturn 6). This transit is famous in India for being a time of great challenges but other transits of Saturn can shake our world.

Mantras like this one should not be repeated casually. We can meditate on the deeper spiritual meaning. If done with great devotion in the face of such difficulties, it represents a prayer for understanding and this, in itself, can help us move forward.

ॐ भेदास्पदस्वभावाय नमः

om bhedāspadasvabhāvāya namaḥ

35. His very nature (*Svabhāva*) is to cause disturbance (*Bheda*) for the home, business and government (*Aspada*).

This continues the theme of the last name (Saturn 34). Worldliness and all kinds of worldly affairs can be undermined by his influence. Saturn in general and Capricorn in particular are expert in causing divisions and dissensions in the process of gaining dominance. For example, the rich get richer and the poor get poorer. This is a division, which arises due to calculated actions, even if the poverty generated is not the principle goal.

That is why Saturn rules the tenth house representing status and power. It is also why the spiritual path of Saturn is kindness because the natural tendency is more cold and cruel. If we see ourselves demonstrating these Saturnine tendencies, we need to make an extra effort to be kind and caring. For this reason, an excellent remedy for Saturn is to serve the poor and needy. Service requires more than sending a cheque, though that can be good. It is best to give of one's heart

even if those being served are emotionally damaged and do not respond as we might wish. Life has a way of mirroring us and that is something to be most grateful for despite the challenges it creates. After all, our Self is the most lovable of all things, being one with the Self of all.

Please note the advice at the end of the commentary on the previous mantra (Saturn 34).

ॐ वज्रदेहाय नमः

om vajradehāya namaḥ

36. His body (*Deha*) is unbreakable, like a thunderbolt (*Vajra*).

After the last two names one would wonder what could be done to calm this apparently destructive influence. This name warns us that we cannot fight with him. As this name starts with 'Va', his great strength is being referred to. Skill and respect is needed in dealing with those with a powerful Saturn. While one can be deeply committed to the goals of this particular lifetime and find Saturn's impact as a troubling obstacle, it is good to contemplate the truth behind one's situation. Whatever one creates, will have a very finite existence. One leaves this life empty-handed. Saturn is asking one to know the immortal essence of everything and is wearing away at whatever obstructs that knowing. Those obstructions are only on the level of knowledge but emotions and desires can initially hide the inner vision.

This mantra may help maintain strength against the wearing effect of aging that Saturn exemplifies.

ॐ वैराग्यदाय नमः

om vairāgyadāya namaḥ

37. Giving (*Da*) dispassion (*Vairāgya*).

Having seen one's world being dismantled and finding one's attempts to prop it up failing, dispassion eventually arises. Dispassion starts as disgust but it can lead to true discrimination.

ॐ वीराय नमः

om vīrāya namaḥ

38. Powerful (*Vīra*).

Power arises from true dispassion. A person who will never harm anyone can be trusted with any weapon but it is wise for one not to pick it up as it is hard to carry a weapon without eventually using it. A great politician made a sword with half a kilogram of gold. He tried to offer it to various temples and saints. They all refused. Eventually a saint advised him that only the Goddess Mukāmbika could bear the karma of this weapon. It is kept in Her shrine but is never allowed to touch Her hand.

ॐ वीतरोगभयाय नमः

om vītarogabhayāya namaḥ

39. Removing (*Vīta*) disease (*Roga*) and fear (*Bhaya*).

After we realize the truth about the world and its basis, all the problems with which we were beset are removed. Dis-ease and fear are the core issues.

ॐ विपत्परम्परेशाय नमः

om vipatparampareśāya namaḥ

40. He represents or rules (*Isha*) over traditions (*Parampara*) of suffering (*Vipat*). That is one tragedy after another.

That is why Saturn is so feared. The principal such tradition is the cycle of birth, death and rebirth. To bring that to an end, one must follow his lead and realize the Supreme Being. By knowing That, the tradition of suffering comes to an end. Since he rules over suffering, he can guide us out of it.

Tragedies are generally losses. Vipat is letting go. Saturn causes one to let go willingly or unwillingly. As one adjusts to this, gradually dispassion develops and the immortal state arises. Rather than repeating this name, it is better to contemplate the message in it.

ॐ विश्ववन्द्याय नमः

om viśvavandyāya namaḥ

41. He is worthy of worship (*Vandya*) by everyone (*Vishva*).

No one wants to suffer so everyone eventually will turn to the that which can bring it to an end: The realization of our own Self. The only obstacle is the ego and Saturn grinds away at that by his movements. That is why he boosts the ego by giving some worldly benefits in only three or four of the 12 astrological houses. The rest of the time he purifies by the fructification of karmic debts, known or more often unknown. Some are frightened by Sade Sati or the 7½ years of Saturn (Saturn 6) as he passes over the natal Moon. Then he is also feared in the fourth and eighth zodiacal signs from the Moon. Indeed, apart from the third, sixth, tenth and eleventh places we are told that setbacks and suffering may well result. However, it is the Divine Grace that is being shown to us, so we need not fear. After all, paying off debts is good, it leads to a beautiful state of peace, *Shānta*, as mentioned right at the beginning of this set of names (Saturn 2).

Debt is shown by the eighth house in the Vedic chart and signified by Saturn. Our current society has an interesting attitude to debt. Since the management of the economy has been acquired by the bankers and they make money from debt, the whole civilization is based on it. The size of the economy depends on how much money is circulating. The banks have persuaded most governments to agree that they will not print money, that is reserved for the banks. They invent money and loan it out. When someone takes a loan, the economy grows and when the debt is paid off, the economy shrinks. That is why debt repayment is only paid lip service.

The majority of the borrowing has been by various levels of government. Since the size of the borrowing is essentially the size of the economy, this has provided much of the wealth enjoyed by the community without the individuals having to bear direct responsibility. This arrangement is even sustainable as long as the borrowing and interest remain within certain limits. I mention this because the unspoken truth is that the money borrowed will not be repaid, partly because it is not possible but mainly because no one wants the economy to shrink. This means that we are collectively programmed on an unconscious level to live with debt even though we may dislike debt individually.



Internally, debt is the karma of the mind and the body and they exist as long as that karma exists. There is no harm in it. Our economy is just a mirror of the nature of life. Sun 1 showed that there is no debt on the level of the soul. Saturn and the Sun work together to help us realize the Self.

ॐ गृध्रवाहाय नमः

om gr̥dhraṁvāhāya namaḥ

42. Flying (*Vāha*) on a vulture (*Gr̥dhra*).

Each planet has an animal as a vehicle and for Shani, that is a vulture. Gr̥dhra also means greed. Where greed comes, Saturn surely appears. Saturn is also associated with crows. This mantra can help one be more conscious, which helps one be more unselfish.

Vultures serve a very useful service to the environment. In the ancient epic, the *Rāmāyana*, the king of the vultures, Jaṭāyu, is a leading hero. He alone fights to save Sītā when she is kidnapped by the demon king Rāvaṇa. Jaṭāyu is the youngest son of Aruṇa (Sun 1). His brother, Sampāti, was the one who gave the information of where Sītā had been taken by Rāvaṇa, after he had killed Jaṭāyu. He had watched Rāvaṇa's flight due to his extraordinary eyesight despite being unable to fly, having sacrificed his wings trying to protect Jaṭāyu during their childhood.

ॐ गूधाय नमः

om gūdhāya namaḥ

43. The secret one (*Gūdhā*).

Happiness and suffering are experienced but the real cause is not seen. That is because it is our past generosity as well as our errors that have created the present. Whatever appears to be the cause now, something else is responsible.

ॐ कूर्माङ्गाय नमः

om kūrmaṅgāya namaḥ

44. Making the eyes close. Literally, having limbs (*Aṅga*) like a tortoise (*Kurma*).

The tortoise can retract its limbs so they become invisible. In this sense it is similar to the previous name (Saturn 43). Kurma also means the Prāṇa or wind in the body that causes the eyes to close. It is the influence of Saturn that leads us to close the eyes and meditate. Without it, meditation would seem a waste of time. Saturn first brings various sufferings and then prompts one to follow a religious or spiritual path inward. In order to turn inward, first one has to close the eyes.

There is another clue here. Kurma is one of the ten Vishnu avatars. In his great text, Mahārishi Parāshara says Kurma is the incarnation of Saturn who is himself an Avatāra of the Supreme Being. Vishnu appeared as a tortoise to assist the divine beings in extracting the nectar of immortality from the ocean of consciousness. Its back provided the solid base for the churning. This is metaphorical of the process of evolution of consciousness from the mortal to the immortal. It cannot be achieved without an unshakeable basis.

The discipline provided by Saturn is the backbone of the spiritual process. I have noticed that many of the spiritual teachers have Saturn rising at the time of birth. People who can sit quietly for long periods of time have this or some other strong influence of Saturn.

ॐ कुरूपिणे नमः

om kurūpiṇe namaḥ

45. Ugly, Lowly, Humble (*Kurūpin*).

Saturn rules over those things that are ugly, misshapen or damaged. *Rup* is form and *Ku* is a prefix implying deterioration, deficiency and want. It can imply something that appears contemptible. Everything that is has to be represented by one of the Grahas. If Saturn is strong, then it does not give this effect. Ku is also the earth. It bears us without complaint and thus represents the humble.

If it were not for Saturn, one could not see others as lesser, as of a lower class or caste. The Sun is the brightest object in the sky and Saturn is the furthest visible planet and is thus slow and dim to the eye. This gives rise to the social archetypes of the aristocracy or oligarchs and the common people. The Cassini probe has shown us what a great and glorious planet Saturn is and this gives a clue that one should be able to

appreciate the greatness deep in those one imagines as lesser than oneself.

Saturn represents democracy and challenges us to social equality but its dark side can facilitate the dictators who crush others for the protection of their own status and pleasures. They have chosen to harden their heart for personal gain. There is nothing more ugly than the frozen heart. Everything is shown on the face. The harder and colder the look, the more the person has given in to a cruel world view. That is why it is difficult for a truly religious person to harm anything. Their heart is so open that they feel the suffering of even plants, what to speak of animals and people, and constantly seek to alleviate the distress.

Hence, we should not hide from this mantra. If we contemplate on it, we will eventually realize the unreality of ugliness and the beauty in everything.

ॐ कुत्सिताय नमः

om kutsitāya namaḥ

46. One who serves.

*Kutsita* is translated as despised and contemptible but it is also a type of grass. There is nothing contemptible about grass but we walk on it. This is the nature of service. Its lowliness is its nobility.

ॐ गुणाध्याय नमः

om guṇādhyaṃya namaḥ

47. Abounding in (good) qualities.

This is the normal meaning of *Guṇādhya*. It could also mean that Saturn's influence gives rise to a multiplicity of effects or consequences or as we say, 'it does not rain but it pours.' Both meanings are valid. Shani has many positive attributes but neglecting his rules leads to consequences that are not easily manageable.

ॐ गोचराय नमः

om gocarāya namaḥ

## 48. Moving through the heavens.

This emphasizes the importance of the transits (*Gochara*) of Saturn, when assessing an astrological chart. Saturn changes zodiacal signs about every 2½ years. This shift can be momentous for individuals and communities.

ॐ अविद्यामूलनशाय नमः

om avidyāmūlanāśāya namaḥ

49. The one who destroys (*Nāsha*) the very root (*Mūla*) of ignorance (*Avidyā*).

How often does one come to realize the truth after much suffering due to attachment to some misunderstanding or illusion? Some think of Saturn as a bringer of suffering but it is more proper to understand that he is enforcing the cosmic law for the sake of destroying the root of ignorance. The extent of one's pain is a measure of one's resistance to that. One may not even be aware of the nature of the rigidities one has created or accepted; but one often fights to maintain them even when one starts to see they are of no value and are, indeed, born of ignorance.

ॐ विद्याविद्यास्वरूपिणे नमः

om vidyāvidyāsvarūpiṇe namaḥ

50. Who assumes the form (*Svarūpin*) of both ignorance (*Avidyā*) and wisdom (*Vidyā*).

Saturn can delude us through his Tāmasic influence, which can make one dull and caught up in fruitless struggles. On the other hand, the seed of enlightenment is found within the same influence. One can close the eyes to fall asleep or to know the Truth. Astrologically, in order for the higher wisdom to emerge without long delay, the influence of Sāttvic planets, especially Jupiter, are needed. The influence of both Saturn and Jupiter give rise to progress. The combination, whether conjoined or both influencing strongly in some way, is said to be Brahmā Yoga, the power of creation.

ॐ आयुष्यकारणाय नमः

om āyusyakāraṇāya namaḥ

51. The giver (*Kāraṇa*) of long life (*Ayusya*).

Saturn, as the slowest moving of the visible planets, is associated with time, longevity and old age. Saturn is associated with the eighth house of the Vedic Astrological chart, which controls longevity. A strong Saturn helps one live long. Whether it is a long period of joy or suffering depends on one's attunement to the cosmic law and past karmas.

ॐ आपदुद्धर्त्रे नमः

om āpaduddhartre namaḥ

52. Rescuing (*Uddhartṛ*) from trouble (*Apad*).

We may think he is bringing us trouble but he is also there to rescue us. That is why there is a value in doing remedial worship of Shani. Some people fast on Saturdays and feed black sesame seeds to crows. Service to the poor, elderly and suffering is very good. Yoga and meditation are excellent. One can also recite one or more of these mantras. Doing a fixed number of repetitions at a fixed time for a fixed number of days is best, as Shani likes discipline. However, if our Saturn is afflicted we may have difficulty with discipline. We should just try the best we can avoiding laziness or carelessness as much as possible.

ॐ विष्णुभक्ताय नमः

om viṣṇubhaktāya namaḥ

53. Devoted (*Bhakta*) to Lord *Vishnu*.

This name indicates that Shani will be pleased by devotion to Vishnu. Vishnu is that vast expansion of consciousness that sustains everything merely by its being. Saturn represents the most orthodox followers of any religion who wish to maintain their beliefs unchanged and want all others to adopt it. They want expansion without change, which is a representation of that vastness but reflected in a Saturnine way.

It is a deep principle of the Vedic wisdom that Shiva worships Vishnu and Vishnu worships Shiva, just as both worship the Divine

Mother. In the same way, their consorts, who are Her forms, worship them. Whatever one worships, one becomes; so whoever one is, one naturally look towards one's highest role model. It works on every level. The One consciousness apparently divides itself into parts and we say Shiva, Vishnu, Brahma, Devi, Ganesha or whatever name we love, but it is still always only the One. The secret is that every aspect is eternally devoted to the whole ensuring that the oneness is ever One while sustaining the experience of many.

In a nation or in the world, one may appear to belong to different or even opposing camps but as long as the love of commonality is greater than one's interest in the differences, the whole remains healthy and thrives through debate and exchange. When this is forgotten, destruction follows. May the devotees of every god and religion never forget that they are simply seeing the One through a particular coloured glass and that in the realm of God every colour is a precious part of the wholeness.

ॐ वशिने नमः

om vaśīne namaḥ

54. Longed for (*Vashin*).

That which we desire can also control us. That is why it is best only to long for knowing God. If one can find a guide who has nothing to gain from us, then that is something of real worth. We are wise to run far away from spiritual teachers who could see us as a material profit point. If we want to learn something of this world, then payment is required. That is the relationship of the teacher and the student. There is a vast difference between being a student and a disciple. To gain God-realization, then both Guru and disciple have to give everything. That is why a Guru will never have many real disciples. There cannot be a financial or even an emotional relationship between the Guru and a disciple, it is on a completely different level of the merger of the heart. This is my humble belief.

ॐ विविधागमवेदिने नमः

om vividhāgamavedine namaḥ

55. Knowledgeable (*Vedin*) in various (*Vividha*) expressions of sacred law (*Agama*) or manifold kinds of traditional knowledge.

ॐ विधिस्तुत्याय नमः

om vidhistutyāya namaḥ

56. Praised (*Stutya*) in or through the sacred texts (*Vidhi*) as well as by his worshippers.

This name tells us that one way of honouring Shani is by following the traditions, such as the precepts of our ancestors and the great religious teachers. This name also appears as Budha 60.

ॐ वन्द्याय नमः

om vandyāya namaḥ

57. Worthy of worship (*Vandya*).

This is how many shrines arise to Saturn and also how those represented by Saturn can hold positions of great esteem. Saturn is associated with Tamas but its presence in strength in a Kendra (angular house) can give a position of leadership. An example is former UK Prime Minister Margaret Thatcher who had exalted Saturn in the first house. This placement was triggered when she entered her Rāhu Dashā due to their association. She rose quickly to the top from being a relative unknown. When the Rāhu cycle wound up, she was forced to quit (see Rāhu 69).

She was famous as 'the iron lady'. Iron is signified by Saturn. Due to its exaltation in Venus' sign of Libra, she was always dressed and made up well. She was followed as Prime Minister of England by John Major. He also has Saturn in the first house, but not exalted. He was called 'the grey man'. Grey is a colour of a weaker Saturn. This name also appears as Budha 40.

ॐ विरूपाक्षाय नमः

om virūpākṣāya namaḥ

58. With unusual sight.

*Virūpāksha* is a well-known name for Lord Shiva who is worshipped to relieve the distress we think Saturn is causing us. While the name can mean one with strange or deformed eyes, it points to the open third eye giving divine vision. This name can help us have truer

insight. This name also appears as Mars 40 showing both the wind of Saturn and the fire of Mars can help develop this capacity. For example, Prāṇāyāma refines the breath and meditation awakens the inner light.

ॐ वरिष्ठाय नमः

om variṣṭhāya namaḥ

59. The greatest.

*Variṣṭha* is also a name for Jupiter (23), indicating how both Grahas can stand for persons and things of pre-eminent status.

ॐ गरिष्ठाय नमः

om ḡariṣṭhāya namaḥ

60. The heaviest or the most important.

Heavy here means weighty or significant. *Garistha* can also mean the most venerable and even the worst. This is the range of signification of Shani.

As the slowest moving Graha, Shani has to represent things of the greatest substance like the elephant amongst the beasts. In Vedic Astrology, perhaps the most fundamental part of the knowledge is what people and things are associated with each Graha and for what reason.

Saturn represents elephants because they are the largest animal humans have common contact with. Jupiter represents elephants in the sense of the wealth that they indicate traditionally. Venus does because kings used to ride on elephants so they were the Rolls Royces of that time. Venus represents classy and expensive vehicles.

ॐ वज्राङ्कुशधराय नमः

om vajrāṅkuśadharāya namaḥ

61. Carrying (*Dhara*) the thunderbolt (*Vajra*) and goad (*Ankusha*).

These are his weapons. The Vajra was a weapon like a discus or in the form of an X which was very hard and powerful. Vajra could also



indicate any weapon considered destructive of spells and charms. It has an invincible and purifying quality and falls suddenly and irresistibly.

The Ankusha is a hook usually used by elephant drivers or Mahuts. From a spiritual perspective, this indicates the power to control the senses. Thus these weapons remove the subtle and gross obstacles to self-knowledge and stabilize the mind.

ॐ वरदाभयहस्ताय नमः

om varadābhayahastāya namaḥ

62. His other hands (*Hasta*) are showing that he is granting boons (*Varada*) and dispelling fear (*Abhaya*).

Saturn is often termed as a 'malefic' but he is there to help us to be real and to live a life in accord with natural law. This gives satisfaction and freedom from fear in this life and beyond. Some pandits hold that Saturn is the greatest giver amongst the Grahas. I am writing this with Saturn exactly transiting my Ascendant. It surely has been a blessing.

ॐ वामनाय नमः

om vāmanāya namaḥ

63. The Lord disguised as a dwarf.

*Vāmana* is an incarnation of Lord Vishnu. He blessed his devotee Bali while depriving him of his universal lordship and restoring the cosmic order. The word *Vāmana* can apply to all things small or even minute as well. It can also mean misshapen or even indicate distorted behaviour such as cruelty. Such is the vast range of signification of Saturn. The glory of this name is that it advises us to see the divinity in everything that seems misshapen or otherwise diminished. Let us suppose that there is something about ourselves that we do not like. Something we feel ashamed of or due to which we feel diminished. Let us hold that aspect of ourselves, like a child, and gently repeat this mantra remembering that the unbounded greatness of Divinity is latent within it.

That which humbles us may seem most cruel at the time but humility is worth much more than ruling the universe. Bali was a great devotee but he was also the king of the demons. He overcame the gods and ruled the heavens and the earth. His Guru was Shukra. The gods appealed to Lord Vishnu who, knowing Bali's unwavering generosity,

appeared in the form of a Brāhmin dwarf and asked for the land he could cover in three paces. Shukra saw through the trick and warned the king not to grant the wish. He foresaw exactly what would happen and said to the king, "This is Vishnu, he will cover the heavens with one pace, the earth with another and how will you grant him the third?" The king said he could not deny a Brāhmin any gift asked for and he was not concerned with losing his kingdom. Shukra then cursed him to fall from his status for disregarding the advice of his Guru. The king granted the boon and when Shukra's prophecy was fulfilled he offered his head for the third step. Even though he was forced into the lower realms by the pressure of the foot of the Lord he felt supremely blessed by that touch. In due time, the Lord gave him high sovereignty through a divine birth.

Things are never what they appear to be especially in moments of great import and in the presence of exalted souls. Shukra, Venus, was right but he also was giving the advice from the worldly perspective – 'save your power and your wealth' implying that those are more important than nobility and generosity. Bali's mind was purified by his devotion. This purity had attracted the object of his love. He was only capable of pure and noble acts and was not capable of the worldly evaluation urged by Venus. One should obey one's Guru but the cost of disobedience in this case was only a worldly one. Neither the stick nor the carrot could sway Bali.

Only those who are prepared, if necessary, to forgo everything that they have acquired through much labour and hardship in order to attain their next goal, attain that goal. The universe is constructed in such a way as to keep us on whatever level we are at by endless fascination and diversions. If these fail, then the next strategy to stop us moving towards God is fear and confusion. If that fails then we are offered delights of an increasingly unusual character, such as we could never obtain normally. If we accept, all progress ceases. Slavery returns.

ॐ ज्येष्ठापत्नीसमेताय नमः

om jyēṣṭhāpatnīsametāya namaḥ

64. United (*Sameta*) with his wife (*Patnī*) *Jyēṣṭhā*.

Use this name to meditate on Shani with his consort Jyēṣṭhā. Jyēṣṭhā means the eldest and can indicate a chief. Jyēṣṭhā, the feminine form, is sometimes thought of as the sister of Lakshmī who is like an old crone or the Goddess of poverty.

Jyeṣṭha and its feminine Jyeṣṭhā are thus quite mysterious. When Saturn is strong, it indicates his association with leadership as well as an orthodox view of marriage where the person sticks faithfully to the first spouse. If Saturn is afflicted, the indication is of poverty and a lack of marital satisfaction.

The Nakshatra or lunar mansion of Jyeṣṭhā calls us to make heroic efforts to rise above difficult obstacles. It comes at the end of Scorpio, which is the tenth sign from Saturn's strongest sign, Aquarius. It therefore indicates the work and status that Saturn brings.

ॐ श्रेष्ठाय नमः

om śreṣṭhāya namaḥ

65. The most senior and excellent one (*Shreṣṭha*).

This uplifting name shows how a strong Saturn can give leadership, splendour and beauty.

ॐ मितभाषिणे नमः

om mitabhāṣiṇe namaḥ

66. One who speaks (*Bhāṣin*) little (*Mita*).

Little means only as necessary. Those ruled by Saturn cannot indulge in much idle talk. They speak only when it is necessary to do so. Hence in places ruled by Saturn, such as monasteries, convents, churches and temples, we tend to keep silent and may observe a vow of silence. When meditating, the goal is to silence the inner voice of the mind so we can be still or hear more clearly the divine voice. Saints are often silent or if they speak, every word is full of significance.

ॐ कष्टौघनाशकार्त्रे नमः

om kaṣṭaughanāśakārtre namaḥ

67. Causing the destruction (*Nāśa Kārtr*) of a stream of evils (*Kaṣṭaughā*).

Once again we get the clue that troubles do not come in ones, they come in a flood and he may cause this but can also save us from this.

One implication is that one should not give up but work hard to get over one's difficulties as this is Saturn's way.

ॐ पुष्टिदाय नमः

om puṣṭidāya namaḥ

68. Nourishing and causing (*Da*) prosperity (*Puṣṭida*).

The stemming of the tide of evils releases nourishment. This mantra is also given as *om āryapuṣṭidāya namaḥ*, which means nourishing the (noble) people.

What we see as evil is usually circumstances that cut off sources of nourishment, not just food but all kinds of resources, physical and emotional. A very strong influence of Saturn, especially on the Moon, can make us unconcerned about such things. That is how some people can walk out of their home renouncing everything. Hence Saturn is associated with renunciates. However, this name shows how he can also provide for us. In fact, it is this faith and the truth it embodies that sustains the renunciate. In the case of leaders who acquired their power through Saturn, he provides all kinds of nourishment. Even these people can have a kind of carelessness about sources of nourishment, often working long hours and neglecting food, water and emotional sustenance. One should take care.

However, this is on the more mundane level. This series of names is unfolding a very high reality where subtle sources of nourishment are provided to the awakening consciousness as the next name shows.

ॐ स्तुत्याय नमः

om stutyāya namaḥ

69. Praiseworthy and praised (*Stutya*).

That which ultimately nourishes are the Vedic hymns and all the mantras and verses of all religions.

ॐ स्तोत्रगम्याय नमः

om stotragamyāya namaḥ

70. Attained (*Gamyā*) by [the reciting of] the hymns of praise (*Stotra*).

Not only are the hymns nourishing but they are all we need to satisfy Shani and be completely freed from suffering. That is why the principle remedy for ignorance is the use of mantras and all religions have their practices. Many Muslims, I understand, recite the 99 names of Allah at every prayer time and Christians repeat short prayers while counting on a rosary.

This practice is not confined to Catholics. I was brought up as an Anglican and was also given this advice. It is true that as one moves away in time from the founder of a religion, key practices may be lost. The early church had a particular prayer (mantra) that was whispered to each priest when he was consecrated. For more, see Mercury 102.

It is interesting that the Gospel of Thomas describes Jesus whispering in the ear of his disciples and the profound effect this had. However, in that text it is stated that Jesus did not pass this knowledge on. The prayer referred to above is in Latin. Perhaps it was developed by the early disciples based on the guidance they were given rather than the exact blessing they personally received.

ॐ भक्तिवश्याय नमः

om bhaktivaśyāya namaḥ

71. Attracted (*Vashya*) by devotion (*Bhakti*).

His attention and blessings come to those who have the true spirit of devotion. Devotion is marked by humility and clarity of focus on that which is above the ordinary worldly things. A devotee does his duty in this world but knows where the real value lies. Those who are fascinated by a sense of their own greatness have forgotten what it really is in each and every being that is supremely great. They have forgotten that greatness has nothing to do with any individuality. It is the essence of all things. That is why true humility is what marks a devotee, a Mahātma or great soul.

ॐ भानवे नमः

om bhānave namaḥ

72. The shining one.

*Bhānu* is a name for the Sun, the father of Saturn. Astrologers would not normally think of Saturn as shining, but it does and when it functions through us we can also shine. This sequence of names shows how the aspirant rises higher and higher.

ॐ भानुपुत्राय नमः

om bhānuputrāya namaḥ

73. The son (*Putra*) of the Sun (*Bhānu*).

The Sun's wife is called Prajñā (amongst other names) meaning the light of intelligence or consciousness. Her shadow, Chhāya, also bore two children through deceit, one of them was Shani (see also Saturn 22). So Saturn is born of the Sun or the Self but through its relationship with the shadow. Shani's younger half-brother is Yama, the ruler of the underworld and determiner of our karmic rewards.

Yama rules the second Nakshatra, Bharanī, which is where Saturn is debilitated. Initially, Yama was elevated by his father leaving Shani feeling helpless and angry. Yama means control in the sense of natural discipline and when Saturn is weak, then maintaining order in life becomes harder. That is why one has to appeal to Yama to overcome the negatives of Shani. A strong influence of Shani can give a propensity for the disciplines known as 'Yamas' and certainly they greatly benefit the native. The usual list has five components: non-violence, truthfulness, non-stealing, celibacy or fidelity and non-greediness. It is said that Saturn 'waits for the first lie'. The lazy side of Saturn can lead one to be untruthful, unkind, etc. triggering many consequences. It is very wise not to start down that path, whatever the apparent cost.

ॐ भव्याय नमः

om bhavyāya namaḥ

74. Righteous (*Bhavya*).

*Bhavya* has many meanings. It means existence and that which is about to come into being. It suggests that which is fit, proper, excellent, favourable and auspicious. When strong, Saturn is all these things. However, whatever Saturn's strength he always looks for us to follow his rules as we discussed under name 73.

ॐ पावनाय नमः

om pāvanāya namaḥ

75. The purifier.

*Pāvana* is another name that reminds us of the purpose of those experiences that come due to Saturn's placement or transit in our chart. They may be difficult but we emerge purified if we are not embittered.

ॐ धनुर्मण्डलसंस्थाय नमः

om dhanurmaṇḍalasaṁsthāya namaḥ

76. Stationed (*Samstha*) on the symbol of a bow.

Each Graha has a *Maṇḍala* or symbol, and Shani's is a bow (*Dhanu*). Sometimes, it is also a head while Mercury has a bow and arrow. These are used in making up Yantras or sacred diagrams for Pūja.

A bow is something that is bent. As the marker of old age and diseases like arthritis, Saturn is what bends us down. It is the great humbler. The root Dhan means 'to cause to'. Saturn is the prime causative force of our heaviest experiences. A bow implies an arrow which can be said to be symbolic of going straight to the point or inflicting sharp pains as in the carrying of the Shūla (see Mars 77 and Rāhu 24). It may hurt but Saturn can help us by severing the bondage which constricts us.

ॐ धनदाय नमः

om dhanadāya namaḥ

77. Giving (*Da*) wealth.

*Dhana* means that which is dear to us. He gives it to us when he is pleased with the sacrifice of our egotistical tendencies. Saturn makes us work hard and persistently, which is how most things are attained.

Indeed, a weak Saturn makes it difficult to work steadily and that makes it hard to get anywhere in life. One may get the urge to give up before the job is done or the course is finished, a tendency to be overcome with mental effort and prayer.

This name is sandwiched between two that refer to the word Dhanur. This name has the word Dhana so one might ask whether there is any connection. Both derive from the root 'Dhan', to cause to run or move quickly. Dhanur is that which causes something, the arrow, to run quickly and Dhana is the prize that one gets for running, as in winning a race or conquering wealth through one's efforts or arms. From this comes the sense of bearing fruit. Thus we can deduce that the wealth and benefits that Shani gives are a result of our efforts and our accuracy – efficiency and effectiveness in doing what we are doing. Shani should not be expected to give wealth for no effort or just casual effort. Some service has to be provided and the best wealth comes in return for real service. If we do something that makes others grateful, then the wealth they give us will stay with us and nourish us. It comes with a blessing.

Other types of wealth evaporate fast. Bad money is very poisonous. It comes with the pain of those who suffered as a result of the making of it. The ancient laws say that if money is 10% bad, 10% must be given away; if 50% bad, 50% should be donated; if it comes from criminal, poisonous or highly exploitative activities, do not keep a penny. It can seriously damage one and more especially one's family.

ॐ धनुष्मते नमः

om dhanuṣmate namaḥ

78. Bent (*Dhanuṣman*).

Literally possessing a bow or that which is bent. Saturn's influence can produce a physical stoop or a mental sense of burden or inadequacy. The bending and stretching of Yoga Asanas are very helpful as we get older and Shani's influence is more intense. There is a famous saying that, in the face of a powerful wind, small trees break, great trees bend.



ॐ तनुप्रकाशदेहाय नमः

om tanuprakāśadehāya namaḥ

79. his body has a subtle radiance.

Literally, having a thin (*Tanu*) shining (*Prakāsha*) body (*Deha*). Shani being the most distant of the visible planets has a 'finer' light. Austerities, such as meditation, which Shani signifies, refine the aura and make it luminous. That luminosity is very fine or very extended, another meaning derived from the root '*Tan*'. The aura expands. The word Tantra can mean liberation (*Tra*) that comes through vast expansion or stretching (*Tan*). Tantra is never purely a function of Venus. Saturn is the main player along with Ketu but the Bhakti (devotion) Venus gives is essential.

ॐ तामसाय नमः

om tāmasāya namaḥ

80. Dark coloured (*Tāmasa*).

*Tamas* is the third of the three gunas or qualities of nature: Sattva or purity, Rajas or activity, and Tamas or inertia or dullness. Each planet is assigned to one of these. Saturn, Mars, Rāhu and Ketu are said to be Tamas. Inattention, carelessness and the like are the result of Tamas. Under the influence of Tamas we can make poor decisions, give inadequate advice, and so forth. Planets are deeply influenced by the sign in which they are placed. If Saturn is in a sign owned by a Sāttvic planet (Jupiter, the Sun and the Moon) then it is much less associated with Tamas. Of course, we must weigh all the other influences as well.

It is said, the good die young. One reason for this could be, and I have seen a few such cases, that the soul lives through the periods of the Sāttvic planets and is simply too good to continue when these end. In other words, had the person lived, his or her reputation would have declined and that was not their destiny.

There are many things in the universe that are naturally Tamas and have to be represented by a planet. This is no degradation of that planet's divine nature. Lord Shiva is famous for living almost naked, covered in ash, on the cremation grounds but he is ever in exalted wakeful consciousness. Lord Vishnu is covered in silks and jewels but is sleeping (as Lord Nārāyaṇa, the basis of the universe). Shiva is said to be Tamas on the outside and Sattva on the inside. Lord Vishnu is said to be

Sattva on the outside and Tamas on the inside. These are not judgments, just ways of teaching so people understand everything has its place. Without sleep (Tamas for the body), wakefulness (Rajas and Sattva) could not be sustained.

Mercury (money and intellect) and Venus (passion) are associated with Rajas.

ॐ अशेषजनवन्द्याय नमः

om aśeṣajanavandyāya namaḥ

81. Fit to be worshipped (*Vandya*) by all the people (*Jana*) or by the people who are of untainted consciousness and conscience.

*Aśeṣa* Jana can mean all the people or the perfected ones. Both are true but the nature of the worship is quite different. The perfected ones have no anxiety, no guilt. Guilt is the memory of a mistake. The ancient law book, the *Manu Smṛiti*, says that if one feels guilty, one should do some penance until the feeling goes away. I once was sitting on a railway platform. Across from me was a couple with their teenage son in between them. He was trying to bite himself and they were trying to restrain him. This made me realize that one can be born with a heavy sense of guilt but in a loving family. One feels one should be punished but no one punishes you so one starts to punish oneself. How else are we to explain such cases? Obviously, the parents were doing the right thing but for those of us who carry much lesser loads, some deliberate inconvenience can be undertaken. For example, one can fast every Saturday (for those who can do so safely). It is the genius of Manu that gave us this wonderful formula including how to know when to stop. If one feels no sense of guilt, then there is no need to fast. Whatever one takes on, it should be proportionate and not damaging to health or survival. Even if the load feels great, it is better to keep the inconvenience limited and manageable.

The soul cannot be polluted but the mind can harbour painful memories. If one commits a crime and then honestly admits to it, already most of the taint has gone. After such admission and passing through whatever punishment is given by society or one's spiritual mentor, one becomes free. There is a wonderful movie about a boxer who was jailed on entirely false charges (see *The Hurricane*). From a young age, he was sent to institutions for no real fault of his own. He was full of hate and this made him fight hard and become a champion. It's a true story and in the movie we see how, after many years in jail and rejection of all his appeals

by an apparently corrupt or racist State system, he had an epiphany and lost his hate. He became very sweet. At this point his case was brought before a Federal judge who released him. After the movie, there was an interview with the actual person and he was an even more shining example of goodness than his portrayal in the film. Outer freedom quickly followed inner freedom. Divine justice manages everything.

ॐ विशेषफलदायिने नमः

om viśeṣaphaladāyine namaḥ

82. Giving (*Dāyin*) excellent results.

Those fruits (*Phala*) have a peculiar (*Viśeṣa*) merit. Once one knows the Real, the Self, then something very special comes about that no ordinary ego could possibly accomplish. It may be very quiet or very visible but it is in no way ordinary.

ॐ वशिकृतजनेशाय नमः

om vaśīkṛtajaneśāya namaḥ

83. The greatest (*Isha*) amongst those (*Jana*) who bring people under his control (*Vaśi Kṛt*).

In the great epic, the *Rāmāyana*, we find the story of the demon king Rāvaṇa who had become the overlord of everything in creation. He had even subjugated the nine Vedic planets, it is said, and made them lie down on the steps of his throne facing down so he would walk over them when ascending.

There are two illuminating stories here. In one, when Rāvaṇa's son was to be born, he ordered all the planets to assemble in the eleventh house. It is said that if all the Grahas are in the eleventh house, the person born will be invincible. However, at the moment of the birth Rāvaṇa was distracted and Saturn put one foot into the twelfth house. This ensured that, even though his son would be great, he would eventually be defeated. It is said that Rāvaṇa retaliated by cutting off Saturn's foot making him lame and hence slow moving.

In the other story, the great celestial sage Nārada, who wanders around the universe stirring things up, came to visit Rāvaṇa. Seeing the Grahas lying face down before the throne he started to pump Rāvaṇa's sense of self-importance. "It is all very well having them facing down like

this, but imagine the pleasure you would have standing on their faces!" Rāvaṇa got deluded by his words and turned Shani over. The moment Saturn's gaze fell on him, bad luck gripped him and everything started to unravel as Nārada intended. Such is the fruit of being too full of ourselves.

ॐ पशूनां पतये नमः

om paśūnāṇi pataye namaḥ

84. *PashuPati*, the lord (*Pati*) of those in ignorance (*Pashūnām*).

*Pashu* means a fettered animal, so those who are led by their animal nature are said to be *Pashu*. We could also say that our senses and the body are *Pashu* and the witness of them, the higher consciousness (*Shiva*), is the lord of them. *PashuPati* literally means 'the lord of the fettered animals', and is a famous name of Lord Shiva.

This could also refer to one who owns and therefore keeps under control many animals indicating wealth. Wealth can be measured by how much energy one controls. This was measured in people, slaves and servants, as well as beasts of burden who gave their energy for the comfort and projects of their master. Now the wealthy have big limousines, private jets and yachts. They still have multiple servants for those tasks that require more intelligence than a machine can provide. If Saturn associates with the indicators of wealth in one's Vedic chart, one may have many helpers or employees.

As long as one is a *Pashu*, Saturn is one's lord and the tradition of bondage continues. If one knows the immortal unchanging field of consciousness, then one is no longer a *Pashu*. It all depends on how deep that knowledge is. Mere glimpses only reduce the suffering. As long as the body is there, some trace of the *Pashu* remains.

ॐ खेचराय नमः

om khecarāya namaḥ

85. Moving (*Chara*) in space (*Khe*).

Saturn moves through the heavens and it indicates *Vāyu*, who is the very principle of movement.

ॐ खगेशाय नमः

om khagesāya namaḥ

86. The lord (*Isha*) of those who move through space (*Khaga*).

*Kha* is a cavity or space, which can be taken as outer space or inner space. *Khaga* is a clear reference to the planets. Saturn is their lord because he is the leader in determining and delivering karmic consequences.

ॐ घननीलाम्बराय नमः

om ghananīlāmbarāya namaḥ

87. Whose clothes (*Ambara*) are a deep blue.

*Ghana Nīla* indicates a very intense blue or dark colour. When looking for a blue sapphire as a gem to strengthen Saturn, we might bear this in mind. The great physicist, Stephen Hawking, showed that black holes, the most powerful and incomprehensible things in the universe, are not black but actually a little blue. That is, they do radiate a little. They are usually surrounded by intense radiation but that comes from the matter outside of the hole. Even that radiates at very high energies far beyond ultra-violet (extreme blue). This name could also mean a deep or dark blue sky, like one that threatens a great storm.

ॐ काठिन्यमानसाय नमः

om kāṭhinyamānasāya namaḥ

88. Of stern (*Kāṭhinya*) mind (*Mānasa*).

This also indicates one of firm character which can include a mental rigidity or stiffness or even one who thinks in an obscure way. Rather than repeating this name, it is better to contemplate the message in it.

ॐ आयगणस्तुत्याय नमः

om āryagaṇastutyāya namaḥ

89. Praised (*Stutya*) by the noble people.

The *Arya* are the noble or civilized people. *Gaṇa* is a collection or community. It has been suggested that this word indicates the citizenry of an agrarian community as opposed to hunter gatherers. Whatever the original meaning, we can say that Shani gets the populist vote. It represents democracy, while the Sun, Moon and Mars are royalists. Royalty can also mean small rulers like a larger landowner or the owner of a corporation.

We can easily see how political parties down the ages have represented more or less one camp or the other. If Saturn's party rises, we are afraid of Tamas taking over; if one of the others rises, we fear the cruelty of Rajas. The Sāttvic people mind their own business but create a very soothing air. If destiny takes a good turn, then we get a Rājasic leader who has a Sāttvic advisor. It is certainly true that all things big and small are in the hands of Cosmic Intelligence and Cosmic Intelligence is perfectly just. It also protects the humble of heart as we see repeatedly in these names.

ॐ नीलच्छत्राय नमः

om nīlacchatrāya namaḥ

90. Having a dark blue (*Nīla*) umbrella (*Chhatra*).

In the ancient days, an umbrella was a sign of royalty. It was typically made of silk and encrusted with jewels. It was not to protect from the rain. Shani's colour is a dark blue and being a great lord, he has a royal umbrella. Nīla can extend to black or dark-green.

ॐ नित्याय नमः

om nityāya namaḥ

91. Eternal (*Nitya*).

This is the second appearance of this name (Saturn 28). The repetition indicates both an emphasis and another important meaning. In 28 we mentioned the sense of obligatory duties. Here, we could take it as indicating the constant dwelling on the Highest. This is the real meaning of devotion. Devotion is not fickle. Sometimes Saturn is associated with the heart Chakra where the wind or Vāyu element resides. Saturn rules

over wind but in the heart, apart from constant beating to keep us alive, it also represents steadfastness of devotion.

ॐ निर्मुणाय नमः

om nirguṇāya namaḥ

92. Beyond or free (*Nir*) from the taint of the qualities (*Guṇa*) of the world.

This is the nature of pure consciousness. Something with qualities can be described. Really nothing can be said of that which has no qualities or is the sum of all qualities. Quantum theory sees the Unified field, the source of everything, as the sum total of all possibilities. We can only say that it is without qualities and That is what you and I really are. Not Mr Y or Ms X, but the qualityless, nameless and eternally free Self.

ॐ गुणात्मने नमः

om guṇātmane namaḥ

93. His soul (*Atma*) is possessed of all the (good) qualities (*Guṇa*).

What makes a person possessed of good qualities? The purity of his or her consciousness. If the inner being is free of anger, greed, etc. then the behaviour in the world is good. This name has to follow the previous as one is based on the other. If we want to have good and noble qualities, first we must know our Self, which is free of all qualities. Then we cease to be addicted to this or that quality or concept and rest internally in peace. From that, nobility and all goodness naturally arise.

ॐ निरामयाय नमः

om nirāmayāya namaḥ

94. Free (*Nir*) from disease or hurt.

*Ama* (pronounced 'aama') is toxicity in the body and *Amaya* is what comes from it. The Ayurvedic system of Panchakarma is designed to clear the Ama from the body. It is a form of austerity as one has to bear with a restricted diet and other measures. However, the results are wonderful if done in a thorough way. Many clinics now offer individual components of the treatment, which are good but not as profound as a

complete holistic treatment. This requires at least five and preferably more days of attendance, while taking complete rest.

ॐ नन्द्याय नमः

om nandyāya namaḥ

95. Deserving of appreciation, happiness and satisfaction (*Nandya*).

This is the result of complete peace of mind and heart, true bliss. If one attains Pure Consciousness in meditation or at any time, then one can be truly joyful. If Panchakarma (see Saturn 94) is done thoroughly and one takes proper rest afterwards there should be a sense of deep satisfaction.

ॐ वन्दनीयाय नमः

om vandanīyāya namaḥ

96. Worthy of respect (*Vandaniya*).

Even adorable in the sense of how the public adores a great leader or followers appreciate a leader who looks after their interest with care and concern.

ॐ धीराय नमः

om dhīrāya namaḥ

97. That which lasts long (*Dhira*).

Saturn's cycle (Dashā) lasts for 19 years. Since every moment is under his discipline even his shorter subcycles or transits can seem very long. He also represents old and durable things.

ॐ दिव्यदेहाय नमः

om divyadehāya namaḥ

98. Having a divine body (*Divya Deha*).



Saturn rules over coarse and unrefined things and can make us wear torn and old clothes but, in dignity, he can make us very refined. Saturn gets dignity by being strong and well placed in the Vedic chart.

ॐ दीनार्तिहरणाय नमः

om dīnārtiharaṇāya namaḥ

99. Removing (*Haraṇa*) misery, scarcity (*Dīna*) and pain (*Arti*).

This could be a good mantra for those who feel they are suffering under the influence of Shani.

ॐ दैन्यनाशकराय नमः

om dainyanāśakarāya namaḥ

100. The one who completely destroys (*Nāśakara*) poverty, depression and misery (*Dainya*).

Saturn can relieve the sense of poverty in various ways. When strong, wealth often accumulates. When it delivers tough experiences it encourages the rise of dispassion, which is most profound in a completely tranquil heart. Such a heart knows no poverty.

Poverty comes from scarcity. From a mundane point of view, we see the socialist tendency, which, when genuinely applied, largely removes the worst of poverty. The sharing of wealth has been a theme of all successful societies. In the ancient days, from time to time, the kings would distribute all the wealth in the treasury. This gave a huge boost to the economy and soon the treasury recovered. Some Roman emperors gave one gold coin to every soldier. As the soldiers were stationed everywhere in the Empire, this had the same effect.

If wealth is recycled, then everyone prospers. The current decline in the standard of living of the bulk of the people could well be due to wealthy companies and individuals retaining their wealth and not spending it. Investing it in job creation projects is excellent but certain other types of investment extract even more money from the collective pool, which further hampers the popular economy. The lobbying of politicians by their sponsors to reduce taxes on the wealthy leads to even less recycling. It is fortunate that some billionaires are working to distribute their wealth productively by backing many worthwhile causes.

A negative characteristic of Saturn is meanness. This mantra can act as an antidote.

ॐ आर्यजनगण्याय नमः

om āryajanagaṇyāya namaḥ

101. Indicating the gathering (*Gaṇya*) of noble people (*Arya Jana*).

We saw that such people praise him (see Shani 88). Here we learn that he represents the people themselves, especially as they group together. This gives the sense of a parliament and emphasizes the connection with democracy.

ॐ क्रूराय नमः

om krūrāya namaḥ

102. Cruel (*Krūra*).

We talk of 'cruel fate'. Everything is as it should be but from our limited perspective it often seems cruel. Those who have Saturn in the first house of their chart may feel a tendency to be stern or even cruel or may be thought of as such by others. This is modified by the sign of the Ascendant and other planets involved.

The path of Saturn is two-fold. Firstly, one must take care to be kind and not give sorrow to others. Secondly, one must rise above sorrow oneself. Meditation helps greatly with both. This is important advice for those who have Shani as their AtmaKāraka (soul significator, see Sun 12) or in some way strong in the chart. We should not forget the human tendency to be blind to our own deficiencies.

Rather than repeating this name, it is better to contemplate the message in it.

ॐ क्रूरचेष्टाय नमः

om krūracheṣṭāya namaḥ

103. Whose movements (*Cheṣṭa*) are cruel or formidable (*Krūra*).

The sense of this is that he advances in an unalterable way without any regard for the feelings of those affected. The transits of Saturn can feel like this. Acceptance is the antidote to any suffering. Rather than repeating this name, it is better to contemplate the message in it.

ॐ कामक्रोधकराय नमः

om kāmakrodhakarāya namaḥ

104. Causing (*Kara*) desire (*Kāma*) and anger (*Krodha*).

In the *Bhagavad Gītā* (3:37, 2:62-63), Lord Krishna says “Desire and anger are the enemies in this world.” “Through desire comes anger and through anger our clarity of mind is lost and through this our very life breath can be destroyed.” It is well known that if you can make a person angry, they are likely to destroy themselves. Calm-headed people are good leaders. Rather than repeating this name, it is better to contemplate the message in it.

ॐ कलत्रपुत्रशत्रुत्वकारणाय नमः

om kalatraputraśatrutvakāraṇāya namaḥ

105. Causing (*Kāraṇa*) enmity (*Shatrutva*) with spouse (*Kalatra*) and children (*Putra*).

This is what comes of *Kāma* and *Krodha*. They are the source of all conflicts. When Saturn transits the seventh house of marriage, the sign opposite the Ascendant, there is a risk of separation in our relationship. We should try to avoid issues related to inappropriate desire and anger. The difficulty will pass with the transit. Of course, separation can also be caused by other transits, placements and combinations. Rather than repeating this name, it is better to contemplate the message in it.

ॐ परिपोषितभक्ताय नमः

om paripoṣitabhaktāya namaḥ

106. Fully nourishing (*Paripoṣita*) the devotees (*Bhakta*).

He is constantly caring for them. After telling us about his cruelty, we are assured that if we follow the true path, quite the opposite will befall us.

ॐ परभीतिहराय नमः

om parabhītiharāya namaḥ

107. Destroying (*Hara*) the fear (*Bhīti*) of others (*Para*).

Once we know that our Self is the Self of all, then the question of fear of any other does not arise. There is simply no other to fear. It is said, '*Dwitiyād bhayam bhavati*', which means that fear arises from the sense of duality or difference. That sense has to be removed at its root to be free from fear. Knowing the essential oneness does not remove the experience of difference. Only the oneness is seen as predominant or 'real' while the diversity is secondary or 'unreal'.

Philosophers dispute about reality and unreality, but the predominance of Oneness is what anyone who comes to that level of experience plainly knows. The different philosophies either come from different levels of experience or it is just semantics. The 'unreal' is still real within its sphere; it is said to be unreal because its sphere is seen as secondary.

ॐ भक्तसंघमनोभीष्टफलदाय नमः

om bhaktasaṅghamanobhīṣṭaphaladāya namaḥ

108. Granting (*Da*) the objects (*Phala*) of the desires in the minds (*Manobhīṣṭa*) of the whole company of devotees (*Bhakta Saṅgha*).

This name reminds us that Saturn represents the collective. If society follows the path of goodness and nobility then he ensures everyone enjoys the fulfilment of all their desires. Heaven really can be found on Earth.

ॐ तत् सत्

Om tat sat



Rāhu, the North Node

## RĀHU, THE NORTH NODE

ॐ राहवे नमः

om rāhave namaḥ

### 1. Salutations to the one who hides the Sun.

*Rāhu* and Ketu are the eclipse points, where the orbit of the Moon crosses the path of the Sun. Everything about them is rooted in humanity's experience of these great phenomena. Awe and fear. Shock and surprise. This is the glory of the nodes of the Moon.

*Hu* hides *Ra*, the creative vibration. *Ra* is the giver, the one who bestows life. *Hu* is to eat but also to offer or present to the sacrificial fire, *Ra*. The life force is offered back to Agni, the fire of consciousness. This is how it appears hidden but is in fact deepening. This is why Jupiter's planetary cycle (*Dashā*) follows *Rāhu*'s.

The mirage-chasing of *Rāhu*, where we seem to forget who we really are, truly serves as a sacrificial offering of our individual creativity. This is first magnified in *Rāhu*'s period, as the fire glows when ghee is offered into it. Then it appears to dissolve as it merges with the universal creativity or the essence of truth and becomes Jupiter's divine wisdom. This is a great blessing rooted in *Rāhu*'s energy.

As we proceed through the mantras or names of *Rāhu*, we will see that some have obviously uplifting meanings while others appear quite dark. Like the name *Rāhu* itself, there are two sides of the same coin. *Rāhu* plays devil's advocate but is also a critical component of creation and spiritual awakening. That is why fear, *Rāhu*'s most obvious signification, is a paper tiger. It is there to divert us from the path but it has no power to do so unless we take it at its face value.

When we come across a darker meaning, let us try to fathom its revelatory side. For example, *Rāhu* can be like a storm but storms blow away much that needs to go and after it passes, the air is fresh.

ॐ सैहिकेयाय नमः

om saimhikeyāya namaḥ

## 2. The son of *Simhikā*.

Simhikā was a demonness. Rāhu is born from the semen of a great Brāhmin saint and the womb of a demon. Thus, he is both divine and demonic in his action.

Simhī means a lioness. The lion symbolizes rulership, which is the power that controls life and death. The Sanskrit word for lion or Leo is Simha. It is derived from the word Himsa, injury and violence, by a reversal that gives it the power to protects its pride (family and people).

The Goddess Durgā rides on a lion and is worshipped to control the negative effects of Rāhu. Leo is said to be where the Moon was placed when Rāhu was born making this his birth sign (Rāhu 68). In India, your birth sign or Janma Rāshi is the zodiacal sign in which the Moon is placed at birth. Similarly, the Janma Nakshatra is the star group in which the Moon was placed at birth.

The Janma Nakshatra can determine the name one is given, at least the first syllable, and is mentioned whenever one performs any special rites. One's day-to-day destiny is based on this amongst other things. For example, certain stars counted from one's birth star are considered auspicious while others are difficult. In Jyotisha, this theory is known as Tāra Bala or the strength due to the stars. This is discussed in depth in the Chapter on *Secrets of the Vimshottari Dashā*.

Leo is the place of the king. Rāhu is the great manipulator and represents the leading politicians like the cabinet of the king. Rāhu rules over brilliant strategies, scheming and all the abuses of power. Leo is also fourth (the house of the mother) from Taurus where Rāhu is at a high point as the accumulator and manipulator of wealth. Like all the Grahas, Rāhu has a sign in which its archetype shines brightest termed the place of exaltation. For many scholars, this is Taurus. Others say that it is powerful in Taurus but gives its peak effect for most worldly affairs in Gemini. Taurus is the place of wealth, while Gemini is the place of academic debate. Rāhu love debates as he always has a counter argument.

The other two angles or Kendras from Taurus and Leo are the signs Scorpio and Aquarius which are the signs owned by Ketu and Rāhu respectively. These four are the fixed signs and all are intimately associated with the nodes and their powers. In the ancient text, the *Jaimini Upadesha Sūtras*, the fixed signs are shown to behave in a reverse way from the other signs in certain circumstances, just as the nodes are

retrograde in their motion. For example, Taurus is an even sign but acts like an odd sign in matters of Dharma.

ॐ विधुन्तुदाय नमः

om vidhantudāya namaḥ

### 3. The agitator of the mind or Moon

Rāhu never lets you settle. Whatever he touches gets stirred up and transformed. This is mentioned right at the beginning of the names and is one of the primary qualities of Rāhu.

Rāhu rules over troubles and irritating insects like mosquitoes. In the previous name, we saw that Rāhu can be controlled by Durgā, the Mother Goddess. When I was in Hong Kong, there was an area with a serious malaria problem. They were not spraying due to insufficient funds. However, a campaign to improve cleanliness and hygiene including removing standing water virtually eliminated the incidence of the disease. These are the kind of things every mother knows and pays attention to. Similarly, social agitations cannot flourish if the government cares well for its people. In our global society, those living in poverty and war zones should not be forgotten. Social welfare is a natural maternal function.

Society and motherhood are indicated by the Moon. It is a fundamental rule of Jyotisha that the Moon is the one who can fight Rāhu. Rāhu can block Mars, which represents the military and police. Governments with a terrorism problem should think about this carefully.

Mantras like this that seem negative need a special approach. Please see Rāhu 1 and read the section *Caveat* on page 9 in the Chapter on *Find your Personal Mantras*.

ॐ सुरशत्रवे नमः

om suraśatrave namaḥ

### 4. The enemy (*Shatru*) of the gods (*Sura*), the drinkers of the nectar.

The story goes that the gods were seeking the nectar of immortality. This had to be obtained by churning the ocean (of consciousness) but they could not accomplish this alone. So they made a deceitful alliance with the demons, promising to share the nectar. Neither



party had any intention of sharing but they postponed the fight until the nectar emerged. Together, they used the king of the serpents, Vasuki, as a churning rope. The demons grabbed the head thinking it was more prestigious without considering the poisonous fumes they would have to bear. This is a lesson on egotism. The gods took the tail and they started to churn using the great mountain Meru. In Sanskrit, the story is called the Samudra Manthana, literally the churning of the ocean.

There are many details to this highly symbolic story but eventually the great divine sage Dhanvantari appeared holding the jar of nectar. The fight started and in fear of losing it, the gods appealed to Lord Vishnu for help. Vishnu became Mohini, the most entrancing female form, which confused even Shiva. The demons lost all sense of their own well-being and handed over the nectar to Her to distribute. She had them all line up, the gods first, and started to give the nectar to the gods.

The other demons were waiting at the end of the line but one sneaked in between the Sun and the Moon and received a few drops of the nectar. The luminaries saw the deception and alerted Vishnu who immediately severed the head of the demon. The other demons watched this and yet remained deluded – so great was their fascination with Mohini's form that they could not take in the obvious nature of the treachery. The demon whose head was severed became Rāhu (the head) and Ketu (the body) and both were rendered immortal by the touch of the nectar. In revenge, they continue endlessly to eclipse the Sun and the Moon.

This story has many deep meanings. One inference is that Rāhu represents the head or the egoistic tendencies. Ketu is headless and therefore represents mistakes as well as surrender and spirituality. We will see more as we proceed through the names.

ॐ तमसे नमः

om tamase namaḥ

5. Dark.

As a mere point in the sky he cannot be seen. He is of the nature of *Tamas* – dullness, laziness, carelessness and inertia. Like Saturn (see Saturn 80), Rāhu contributes an influence of Tamas to whatever it is associated with in the chart. One important example is when Rāhu is close to the Sun. The Sun represents our deepest sense of self and it is a luminous Sāttvic Graha. Sattva is purity, cleanness and wakefulness. Those with Rāhu conjoined the Sun may have issues with their father or

feel or sense that some shadow has invaded their soul. This can cause a focus on pursuing detox programs, therapies, and meditation.

This is good, but the resolution of this has to be within consciousness. The true Self is beyond light and darkness and is only known when these seeming opposites are integrated. Rāhu is a great amplifier so it breaks our boundaries, our identifications as an ego, and can give us unbounded awareness. This combination is found in the birth charts of many great saints. Something that can cause self-doubt and even deep seated fears, can also be a profound blessing especially if Jupiter is strong and well-placed. Then the combination is surely divine. Other placements of Jupiter combined with the joining of Sun and Rāhu can motivate someone into politics. There is an urge to prove one's worth and if well placed and supported, this can lead to great achievement. Many famous politicians have this combination.

Rāhu causes fear and the usual response to fear is to try to control oneself and one's environment. This tends to make things worse. The remedy is to relax inside of the fear. If we feel turbulence, it is best to maintain the intention of relaxing inside of it. Allow it to flow through us, like a breaking fever. Gradually we can succeed.

ॐ फणिने नमः

om phaṇine namaḥ

#### 6. A hooded serpent (*Phaṇin*).

Here is the first clue to the relationship of Rāhu and Ketu to the subtle nervous system. Ketu is the tail of the serpent and is thus related to the base of the spine, while Rāhu is the hooded head that is like the top of the spine and the brain. This is the principal pathway of the Kuṇḍalinī energy, the subtle power which resides at the base and can rise up to grant unified consciousness. Here we have a very important point. The Sun represents truth and pure consciousness while Rāhu and Ketu rule over the spiritual experiences. This includes all the experiences of the Chakras and various states of consciousness, everything other than pure Being itself. Pure Being is not an experience, it is just Being itself. The position and movement in transit of the nodes, trigger these experiences. Thus they rise and fade but can leave a lasting impression. For truth, Being has to be enough.

ॐ गार्ग्यायनाय नमः

om gārgyāyanāya namaḥ

## 7. Belonging to the clan or followers of *Gārgī*,

*Gārgyāyana* literally means the movement of *Gārgī* (or *Gārgya*), the path or teaching of *Gārgī* or taking *Gārgī* as one's refuge. *Gārgī* was an astronomer and an astrologer. In ancient times, the two were separate sections of the same science. Newton, Kepler and other astronomers were astrologers. Astronomy was driven by the need to calculate the planetary positions to predict the seasons and mundane events. It could also refer to *Gārgī* who was an enlightened sage who cognized several of the Rig Vedic hymns. She, like *Gārgī*, was a descendent of the ancient seer *Garga*, who wrote a great astronomical and astrological treatise, the *Garga Samhita*. His followers and descendants could be called *Gārgyas*. The Vishnu Purāṇa tells us that sage *Garga* gave the name to Shri Krishna. It also explains that Krishna's appearance was foretold by the old sage *Gārgya* who the translator identifies with *Garga*. Thus, this name shows that *Rāhu* can represent scientists, philosophers and especially Jyotishis.

*Garga* can mean a bull which makes us think of Taurus. This is a very strong place for *Rāhu* (*Rāhu* 2) so, like a bull, its transit through there shakes the world. It activates many chaotic elements in many arenas. *Rāhu* is seen as a source of terror because his placement and movement stirs up our world, causing fear. In Leo he can cause the people to revolt against the establishment. He is powerful in Gemini and Taurus and can become violent in Aries if incited due to the association with Mars, Aries' ruler. The present phase of turmoil in the Middle East started when *Rāhu* entered Gemini on the last day of July 2000. The 'Second Intifada' started in September.

*Krittikā*, which lies principally in Taurus, is the Nakshatra of fire and electricity. After *Rāhu* entered this in February 2003, we saw the worst blackouts and forest fires in living memory. All of North East USA, London and much of Italy lost power. In fact, hardly a place on the planet was completely unaffected by power cuts. Entering watery Pisces in April 2005 he stirred up the ocean and that was a terrible year for hurricanes including Hurricane Katrina. In short, *Rāhu* moves striking precisely those things indicated by the sign and Nakshatra he has entered. This can be a blessing because it reveals areas of weakness or neglect and initiates change.

*Rāhu* stirs up the rigidities that can be a block to individual and social growth. In the extreme case, this can be expressed through revolutions or even terrorism. As the Moon controls *Rāhu*, having leaders

with pure hearts and clear minds can stop the violence. Social disturbances will only stop through a softening of the consciousness due to acts of kindness, generosity and cooperation.

It is possible that this name may be a corruption of Gargarāyana. Gargari is a churn, Gargara is churning or a whirlpool or eddy. Ayana is movement, hence the name means the churning motion or the movement of a whirlpool. This is exactly how Rāhu is.

ॐ सुरारये नमः

om surāraye namaḥ

8. The enemy (*Ari*) of the gods (*Sura*).

Divinity, religion and thus the 'gods' are indicated by Sagittarius, the ninth sign, or the ninth house of the Vedic chart. Sagittarius' enemies (*Ari*) are seen in the sixth house from it, which is Taurus, the exaltation sign of Rāhu just referred to (see Rāhu 2 and 7). If we say, as many scholars believe, that Gemini is the exaltation of Rāhu (see Rāhu 2), this is also the Bādhaka or blocking place for Sagittarius. The blocking place and its associated planets are the natural enemies as they tend to oppose what that sign, here Sagittarius, represents. Here, the word enemy need not suggest something negative. Different signs represent different points of view and they all contribute to our world. This is the standard translation taken in Jyotisha. However, Ari can also mean faithful or attached. This shows how Rāhu can play the villain or the hero as he wishes.

ॐ नीलजीमूतसंकाशाय नमः

om nīlajīmūtasankāśāya namaḥ

9. Like (*Samkāsha*) a blue or dark cloud (*Nīla Jīmūta*).

In English, we speak of being 'under a dark cloud' so it is an intuitive concept. Rāhu can represent scandal, which puts our reputation under a cloud. It also throws a dark cloud over clarity of thought. During the cycles of Rāhu, one has difficulty seeing clearly. This is a consequence of the Tāmasic effect but Rāhu is worse for this than Saturn. Seeing clearly is a function of Sattva as we saw under Jupiter.

On the other hand, Rāhu can give us visions. With the right combinations, these can be divine. He can also show us things that come with the dark cloud like collective disasters as well as ghosts, aliens, indeed anything that is strange and unknown. The greatest cloud to consciousness is fear. It can shut us down if we let it and Rāhu is the principal indicator of what we fear.

ॐ चतुर्भुजाय नमः

om caturbhujāya namaḥ

10. Four-armed (*Chatur-Bhujā*).

The next three names, Rāhu 11-13, explain what he has in his hands

ॐ खण्डखेटकधारिणे नमः

om khaṇḍakheṭakadhāriṇe namaḥ

11. Carrying (*Dhārin*) a sword and a shield.

*Khaṇḍa* is a sword and *Kheṭaka* is a shield. The sword cuts through the web of sins and ignorance. It cuts off the head (ego). Rāhu can promote egotism often followed by humiliation. The higher one's head rises, the easier it is for him to get a clean stroke in. If we try to fight back, we face his shield.

ॐ वरदायकहस्तकाय नमः

om varadāyakahastakāya namaḥ

12. One hand (*Hastaka*) is signalling his readiness to give boons (*Varadāyaka*).

Rāhu has one hand free to bless and reward those following the path of goodness and truth. When we are gifted with his presence, we should try to honour him and pray for grace. He is ready to bless us if we are sufficiently humble and respectful. This mantra could be especially helpful because it activates that aspect of his.

His presence is indicated by fear shaking our hearts. I am reminded of the story of a friend who was reaching the top of Kodachadri,

a holy mountain in India. As he came over the rise, he was faced with a king cobra reared up. The Cobra stood as tall as him. Cobras are closely akin to Rāhu. He put his hands together in respectful salute, the cobra looked at him for a few moments and then left. On that mountain, the power of the Goddess prevents conflicts between animals and devotees. When we feel fear, belligerence is not the answer, humbleness and respect is best. Fear indicates the energy of Rāhu and Rāhu has a hand up to bless us if we are fit for it.

ॐ शूलायुधाय नमः

om śūlāyudhāya namaḥ

13. Unconquerable (*Ayudha*) fighting with a spear (*Shūla*).

This is in the fourth hand. Shūla also means sharp pains. He can cause the kind of distress that seems unbearable. This name shows that he holds a spear. He is actively stabbing those who do not surrender at his feet. Whether the pain comes from an ailment, a scandal or any kind of humiliation, it offers a chance to find true humbleness.

ॐ मेघवर्णाय नमः

om meghavarṇāya namaḥ

14. The colour (*Varṇa*) of a thunder cloud (*Megha*).

Rāhu, especially if associated with Mercury, can give one an interest in extreme weather events. In some cases, a person may even have the ability to control the weather.

ॐ कृष्णध्वजपताकवते नमः

om kṛṣṇadhvajapatākavate namaḥ

15. His emblem (*Patākavan*) is a black flag (*Kṛṣṇa Dhvaja*).

Black flags are associated with pirates and terrorists. Historically, they warned of cholera onboard a vessel.

It is said that 'every cloud has a silver lining'. *Kṛṣṇadhvaja* hints at a very elevated state of consciousness. The two nodes, Rāhu and Ketu

are related to the two highest Chakras above even the Crown Chakra. Just as Shri Krishna was born at midnight on a waning Moon, so from darkness, truth can shine forth.

ॐ दक्षिणाशामुखरथाय नमः

om dakṣiṇāśāmukharathāya namaḥ

16. His chariot (*Ratha*) faces (*Mukha*) the Southern quarter (*Dakṣiṇāśā*).

South is said to be the direction of Yama, the god of death. In Vedic architecture (*Vastu*), Rāhu rules over the South West. This is not considered a favourable direction for a front door. I once stayed in such a house and many misfortunes fell upon the inhabitants. Of course, there may have been other problems with it. Not everyone with their door facing in that direction suffers like that. Still if one has such a door and one is suffering, some *Vastu* remedial measures may be advised. The Southern direction, though not specifically ruled by Rāhu, is faced by him and is also less suitable for a front door. Some people will never choose a South facing front door, but *Vastu* permits it as long as it is in a very specific part of the wall. I once mentioned to Dr B.V. Raman, the great astrologer, the idea that one should not have one's door facing South. He pointed out his family home faced South and all was well, generally.

It is very rare that temples face South but certain forms of the divinity do face that direction. *Dakṣiṇāmurti*, Shiva as the great teacher, faces South. That is why there is a tradition of sitting facing North in the afternoon meditation to face Him. Ramana Mahārishi explained that *Dakṣiṇāmurti* meant 'Dakṣiṇā Amurti' or one who is capable but without form. This is the nature of Shiva. When he comes to destroy ignorance, then he can appear frightful like Rāhu. If Rāhu is associated with feminine energy, for example, by being conjoined with the Moon or Venus, it can indicate Mother Durgā, a fierce looking form of the Goddess. She is said to be the most compassionate, only not to our ego.

ॐ तीक्ष्णदंष्ट्रकरालकाय नमः

om tīkṣṇadamṣṭrākārākāya namaḥ

17. Having a gaping mouth (*Karālaka*) with terrible teeth (*Tīkṣṇa Damṣṭrā*).

This is all part of the terrifying aspect. Not only is he like the head of the cobra with poisonous fangs but also the terror of the teeth is clearly seen or felt. This is most strongly experienced when a planet is applying to Rāhu. Since Rāhu is naturally in retrograde motion, and the others, apart from Ketu, are usually direct, then it often occurs that when a planet is in the same sign as Rāhu, they are both moving towards each other. At some point they meet and then start to separate. Suppose the other planet is the ruling planet of your Vedic chart. As the meeting approaches, one usually feels anxious, whatever the reason one imagines for it. Immediately after they meet, one starts to feel easier. Facing those teeth is one of the more difficult astrological situations.

If one is born with such a situation, then one may have to struggle with some addictive tendencies. This can be a way of hiding from the fear but there is a space beyond the fear. The strong influence of Rāhu or Ketu can give one special gifts such as deep insight and profound empathy with others and the collective consciousness. One lives with an open door to the realms beyond the obvious, the places where scary things live, perhaps ghosts, ghouls, extra-terrestrials, lizards and wizards as well as the divine realms, the prophets, the gods and the sages who are not limited by the ordinary boundaries of the world. It is Rāhu and Ketu's strange and paranormal qualities that make them so fascinating. Most popular movies have a major influence of these Grahās. Life would be very dull without them.

Rāhu is associated with the Varāha Avatāra of Lord Vishnu. This is the divine boar who lifted up the earth when it had sunk beneath the waters. When our life is sinking under the onslaught of Rāhu's terribleness, then one remedy is a mantra of Varāha. Being a boar, He has terrible teeth so this name points to Him.

It is interesting to consider the ten great incarnations of Lord Vishnu so we can see the extraordinary genius of the ancient sages who gave us these stories. Vishnu is the power that sustains so, in Vedic Astrology, He is associated with the benefic planets and houses which sustain our fortune.

The incarnations have a natural sequence of appearance: Matsya, the fish, Kurma, the turtle, Varāha, the boar, Narasimha, the man-lion, Vāmana, the dwarf, Parashurāma, the vengeful Brāhmin, Budha or Balarāma, the apostle of peace, and Rāma and Krshna, who were both kings. In this, you can see the evolution of animal life on this planet in a nutshell. First a fish, then an amphibian, then a mammal followed by something that was part animal part human and then a sequence of humans. And we thought we only discovered this evolutionary sequence quite recently!



Another level of understanding comes from the assignment of planets to these: Ketu, Saturn, Rāhu, Mars, Jupiter, Venus, Mercury, the Sun and the Moon respectively. The first three are the dire malefics, who cause our animal nature. Then there is Mars, which can be very human but if backed into a corner or overcome with anger or greed, quite like an animal. The other planets represent various sides of our human personality. No one is purely one Graha but one may be more exaggerated in a chart.

ॐ शूर्पाकारासनस्थाय नमः

om śūrpākārāsanasthāya namaḥ

18. Seated (*Asanastha*) on the figure (*Akāra*) of a winnowing basket (*Shūrpa*).

A winnowing basket is used to separate the chaff from the grain. The mix is tossed in the air and the grain falls down while the lighter chaff may blow away. This action (*Kara*) of winnowing signifies Rāhu's role. The planetary cycle (*Dashā*) of Rāhu, which lasts for 18 years, is like a continuous winnowing. One cries for a break but it is hardly possible. Still, at the end, comes the *Dashā* of Jupiter. All the good that the winnowing has done to us shines forth.

In the Vedic chart, Rāhu signifies industrial machines. With Venus, it can represent powerful and charismatic devices. This was the driving combination in the Vedic chart of Steve Jobs.

ॐ गोमेधाभरणप्रियाय नमः

om gomedhābharaṇapriyāya namaḥ

19. Fond of ornaments (*Bharaṇa*) of the *Gomedha* gem.

Here it tells us which gem propitiates Rāhu. The *Priya* at the end indicates that wearing this gem will please him and thus should only benefit the user. Treat this gem with great respect!

*Gomedha* is generally considered to be golden beryl or hessonite garnet. The best colour is a beautiful gold, likened to the colour of cow's (*Go*) urine. *Medhā* means high intelligence. Rāhu's influence on the rising sign can give this.

ॐ माषप्रियाय नमः

om māṣapriyāya namaḥ

20. Fond (*Priya*) of *Māsha* (beans).

Māsha is commonly known as black gram (kind of bean). This tells us the kind of food to be offered or used in the Rāhu Pūja and for Rāhu in the Navagraha Pūja. Beans create wind and Rāhu is very Vāta or windy. They are cooked over a long time to soften. This is perhaps why Rāhu's cycle is so long. It wears down one's rigidities until one is soft enough to benefit from the Jupiter Dashā. Jupiter follows Rāhu Dashā in the Vimshottari Dashā system, the 'king' of the Dashā systems, which predict how the planets affect us over time. Being Rāhu, it would have to be a black bean.

ॐ काश्यपर्षिनन्दनाय नमः

om kāśyaparṣinandanāya namaḥ

21. The son of *Kāshyapa Rishi*.

Literally, giving delight to him. *Nandana* is a beautiful word suggesting a joyous flow of delight. This is what the child naturally means for a parent, even if he is Rāhu! Kāshyapa gave birth to both gods and demons by his two wives (Sun 6).

ॐ भुजगेश्वराय नमः

om bhujageśvarāya namaḥ

22. Identical with Ananta, the divine serpent (Nāga) on which Lord Vishnu reclines. The serpent (*Bhujaga*) lord (*Ishvara*).

The whole universe rests on Lord Vishnu who embodies universal expansion and the Lord rests on Ananta, the king of the serpents. Again we see the hint towards the Kuṇḍalinī power, which supports the enlightened consciousness. Rāhu may be terrifying but he is not evil; he is in this sense our ultimate support. It is good to be friends with Rāhu and for that we have to be aware that this means accepting in a simple way everything in the universe that we fear. This is not about a positive judgment of terror, rape, or abuse.

When we look up at the stars, we see dots of light that are, in some cases, whole galaxies colliding with each other. In this process, many worlds like ours are probably being destroyed. If we look with a powerful telescope, we are awed by the beauty of the show. Are we crying for the countless creatures being destroyed? We see it is all part of the great cosmic dance which will end this world one day. In fact, our world could end quite suddenly, with no warning. It would only need a Supernova in this part of our galaxy. The gamma ray burst would likely kill every living thing. Coming at the speed of light we might get a few minutes' notice if the scientists spotted the early stages of the explosion. There are so many ways we could die in the next few minutes. That is why we are fortunate to have Vedic Astrology because it can give some assurance that life will be of a certain length. It shows us that there is a plan, the cosmic dance is well choreographed, not randomly cruel.

You will not die, if it is not your time to die. An airliner crossing Siberia at 30,000 feet broke up for some reason. The plane and the people fell to the ground. One man survived. The trees and the snow cushioned his fall. The story in the Old Testament of the *Bible* about Sodom is very pertinent today. Whatever were the sins of the Sodomites, and the scriptures give various accounts including excessive cruelty and greed, God decided that it was unbearable and the city would be destroyed. Abraham begged God to spare the city and God said he would if it contained at least 50 good people. Abraham managed to reduce the demand to 10, but still only one could be found: Abraham's nephew Lot. Lot was asked to leave and the city was destroyed. When one looks at the level of cruelty today, for example, to animals in factory farms, one wonders how we have escaped so far. Scientists tell us that the effect we have had on the planet will cause the extinction of up to half of all species over the next 50 years.

There must be a few exceptionally good people in every place. The Divine Will is clearly raising up more and dispatching them here and there to help the people. While greed marches on, the effort to purify the world consciousness is moving into higher gear. Nothing else can save us. Changing the type of light bulbs is good but if the minds do not become purer, it will not help much.

ॐ उल्कापातयित्रे नमः

om ulkāpātayitre namaḥ

23. A collective disaster (*Iti*) caused or indicated by the fall of a meteor (*Ulkāpāta*). One who causes the fall of meteors.

While the sight of a meteor is often considered an omen of some significant event, larger meteors are amongst the most destructive of phenomena. Every so often, one hits the earth causing great devastation. A major strike can contribute to mass extinctions. The very existence of all life is threatened. No wonder flashes of light in the sky were signs of dread as well as wonder.

Could we remember such terrific events? Small ones have certainly occurred within man's time on this planet but what about the much bigger events? I was once shown evidence that modern skeletons were found in 30 million years old coal in California. It is claimed that this and other findings are hidden from view because such discoveries make the current leaders of the archeological world feel uncomfortable. Rāhu can be the source of such extraordinary claims along with all kinds of conspiracy theories. Since Rāhu is the enemy of the Sun, Moon and Jupiter, the authorities and their advisors decry such things while others may enjoy them. It is all part of the nature of life.

Iti is a plague, collective calamity, and travelling or living in foreign lands. Whatever we think about meteors, the point here is that Rāhu can act as an omen suggesting such things. For example, if a question is asked, the Vedic astrologer may draw a chart and note the key influential planets. If Rāhu is on the Ascendant at the time of the question, such things may occur in the life of the questioner.

ॐ शूलिने नमः

om śūline namaḥ

24. The one with a spear (*Shūlin*).

The *Shūla* was used for impaling criminals. That means that whatever crimes we have committed, Rāhu comes from time to time and stabs us in various ways. We may be angry and think that it is unfair or we may feel cleansed and thus grateful. Criminals who confess and show remorse, are generally treated with leniency. We should remember that. The times when Rāhu crosses key points in our chart are the moments most likely to trigger such experiences. However, it depends what role he has to play in one's life. His nature is the same but sometimes he has to give great gifts.

ॐ निधिपाय नमः

om nidhipāya namaḥ

25. The guardian (*Pa*) of the treasury (*Nidhi*).

This could also mean the abode of the air or wind (*Pa*). Hence the connection with *Vāta*, the windy element as well as storms. Another meaning is the protector of those endowed with good qualities.

The treasury is the nectar of immortality that is reserved for those who have surrendered to truth or, in other words, found true humility. All treasures are guarded, the greater the treasure the fiercer the guardian. That is why *Rāhu* guards immortality. *Rāhu*'s presence is known because we feel fear. When we approach the doors of heaven, as it were, they will be guarded and most souls will turn away. Success depends on never letting fear tell you what is true. Mars people may ignore fear out of sheer courage or even recklessness. Jupiter people do so out of wisdom. The latter approach is best but the courage of Mars can help. That is why Yogis have a powerful influence of Mars in their charts.

ॐ कृष्णसर्पराजे नमः

om kṛṣṇasarparāje namaḥ

26. The king (*Rāja*) of dark coloured snakes (*Kṛṣṇa Sarpa*).

The king of the snakes is said to be a beautiful blue colour. I saw such a one once, he was magnificent. I was on a boat ride on the Rhine. Mahārishi Mahesh Yogi loved boat rides and he would often take a group of us for a few hours cruise. This time, some leading physicists were invited and there was a discussion about Unified Field Theory. At one point a huge blue *Nāga* appeared in front of Mahārishi, standing tall facing him. The *Nāgas* are the celestial progenitors of the serpent races. They are said to have deep insight and vast knowledge and are marked by a jewel on the forehead. This is symbolic for the awakened third-eye that sees into the heart of things. According to the Yogic wisdom, the awakened *Kuṇḍalinī*, the serpent power within, opens the third eye as it rises to the forehead. Some people, who have a powerful connection between *Rāhu* or *Ketu* and a planet in their birth chart, exhibit experiences that resonate with the stories of the *Nāgas*. In the chart of Mahārishi Mahesh Yogi there is a powerful conjunction between the Sun and *Rāhu* aspected by Jupiter, showing a connection with the king of the *Nāgas* (see also *Rāhu* 22).

In one of the Vedic texts, it tells how the snakes were born to Diti, the mother of the divisive forces, and how she quarrelled with Aditi, her co-wife, the mother of the constructive forces. They made an agreement for a certain competition and Diti used the dark colour of her children to win through deceptive means. Aditi and her son were reduced to slaves and put to much trouble but good triumphed in the end. So we may infer that the dark snakes referred to here, are those that are involved in deceit – the snakes in the grass! That is, under certain circumstances, Rāhu's influence can make a person take to deceptive and poisonous works.

We can draw a connection to the Kuṇḍalinī energy. Shri Krishna is famous for saving his people from a deadly snake that was spoiling their water supply. He danced on its head. This is how divinity overcomes deceit. The Kuṇḍalinī energy rises up like a cobra and ultimately reaches the crown. Lord Krishna stands above that in the highest Chakra and dances on it leaving the consciousness crystal clear and pure.

ॐ विशज्वालावृताऽस्याय नमः

om viśajvālāvṛtā'syāya namaḥ

27. An orifice (*Asya*) surrounded by poisonous (*Visha*) flames.

His jaws or mouth are covered or encompassed (*Vṛta*) with a fire (*Jvālā*), which is venomous in character. It can also mean one whose mouth conceals a poisonous fire. We feel afraid when facing the jaws.

Those with a strong influence of Rāhu on the Ascendant or the second house of speech may struggle to speak sweetly. Many factors can affect this. For example, the Moon battles Rāhu. The Moon is both a watery planet as well as the embodiment of compassion. If the Moon conjoins Rāhu, then the Moon should be strengthened. Wearing pearls can help.

There is a powerful form of the Mother Goddess Durgā called *Jvālāmukhī* (fire mouthed). Her worship is an antidote for the experience of the negative side of this aspect of Rāhu. Worshipping Her amounts to facing one's fears. The fear is great but we can overcome it if we take the attitude of the child who has complete confidence in the power of her mother to save her. The sages harnessed this positive psychology to rescue us from our difficulties. Some think the Vedic approach is about worshipping a multitude of idols. In reality, the mind has multiple modes with which we struggle and the sages gave both specific and general

remedies. They taught that the universe is unified and diversified at the same time everywhere.

ॐ अर्धशरीराय नमः

om ardhaśarīrāya namaḥ

28. Half-bodied (*Ardha Sharīra*).

In Rāhu 4, we spoke of how Rāhu and Ketu came to be as two parts of one original body. It is interesting how often ghosts and ghouls are depicted as being bodiless or headless.

ॐ शात्रवप्रदाय नमः

om śātravapradāya namaḥ

29. Giving (*Prada*) enmity (*Shātrava*).

This is why Rāhu is the primary agent of divorce and separation. When two people fall out, they want to separate. Rāhu's transit causes conflict, even between those with deep bonds. Thus, when we see Rāhu is transiting a key relationship house like the seventh house of marriage or the seventh from the Moon, we should try to overlook sources of conflict and let the transit pass. A temporary separation for some routine reason can sometimes help. The worst effect may come between Rāhu entering the sign in which the house cusp falls and the conjunction with the cusp. After that, there is usually some relief.

ॐ रवीन्दुभीकराय नमः

om ravīndubhīkarāya namaḥ

30. Causing fear (*Bhikara*) in the luminaries, the Sun (*Ravi*) and the Moon (*Indu*).

This name alerts us that the fear generating effect of Rāhu is stronger when the association is with these two Grahas. This is the nature of an eclipse. This also explains why the authorities, which are indicated by the two royal planets, are so concerned about turbulence or revolt. This fear can make them very controlling. If we find ourselves over

managing things due to a feeling of fear or insecurity, we should try to find a space of trust or faith, as this alone can manage the fear.

ॐ छायास्वरूपिणे नमः

om chāyāsvarūpiṇe namaḥ

31. Whose form (*Rūpa*) is a shadow (*Chhāya*).

Rāhu and Ketu are not true Grahas as they cannot be seen. Hence, they are called shadow Grahas. This also makes them very much affected by whatever influence is on them. If they are associated with Jupiter, for example, Jupiter suffers but Rāhu or Ketu will give many good results. For example, if Jupiter promises wealth, then it is most likely to come during the cycle of the associated node.

ॐ कठिनाङ्गाय नमः

om kaṭhināṅgakāya namaḥ

32. One who resorts to cruel and ruthless expedients.

*Anga* can mean an expedient. It also indicates the body or limbs. Here its use tends to emphasize that Rāhu is the very embodiment of *Kaṭhina* – hard hearted, cruel, inexorable, inflexible, sharp, violent and intense. This reminds me of one of the most remarkable experiences I have had. I slipped into a space of consciousness where all the sorrow and all the joy in the universe was welcome. It was as if I was bearing every possible misery and yet there was no weight, no problem. It was a state of Grace, a profound blessing.

The universe has to have all possibilities including even this tendency of Rāhu. Taken to an extreme, it causes so many disturbances that it threatens survival but if humans had none of this capacity, one would not be able to wittingly break even a blade of grass.

ॐ द्वीषच्छक्रच्छेदकाय नमः

om dvīṣacchakracchedakāya namaḥ

33. Breaking (*Chhedaka*) the host of the enemy.



The subtle meaning is more interesting. *Dvisha* indicates duality or the conviction that one is separate from everything else. *Chakra* has multiple meanings. It is the seat of that duality in the Mūlādhāra. It is the weapon, the discus that one sees in the hand of Lord Vishnu. It discriminates between truth and illusion by cutting the roots of ignorance. Ignorance is rooted in dishonesty. Honesty means trusting one's inner knowing rather than one's belief systems. Honesty has no element of judgment. It finds no fault. To be totally honest with oneself cuts right to the core and opens the cognition of non-difference.

One can see that Rāhu indicates separation. He divides, breaks in two. More fundamentally, he is breaking the root of the misconception of duality, which is where the illusion of separation is seated.

The Dvisha (2) Chakra (6) can also indicate the heart. As 2 x 6 is 12, it can indicate the entire zodiac or again the entire field of our life or worldly life. He is breaking that. Rāhu is primarily responsible for divorce; he breaks our hearts and the structures we have built in our lives. By doing so, he offers us a chance to see more clearly what is real. If we can see what is real, the breaking of the outer structures may not be necessary.

ॐ करालास्याय नमः

om karālāsyāya namaḥ

34. Having terrible jaws.

*Karāla Asya* means a gaping mouth. It is wide open. His jaws are pointed or uneven and his mouth is huge. How is one to escape? All our attempts to flee from the experience of Rāhu fail. Only one who has simply and freely fallen into his mouth has become free from fear. Fighting or hiding is ultimately doomed to failure. Once swallowed, all fear dissolves. After a planet comes into exact conjunction with Rāhu and starts to separate, the anxiety, which may have been very intense, passes.

ॐ भयंकराय नमः

om bhayaṁkarāya namaḥ

35. Causing (*Kara*) fear (*Bhaya*).

In Saturn 107, it was explained that fear arises from a feeling of separation. This is Rāhu's root issue. A sense of separation comes with

human birth. This leads us to seek union with others and with God. In Jyotisha, God for us is seen through the placement of Jupiter. Thus Rāhu and Jupiter represent a path. Rāhu takes us towards Jupiter and this is why some of the best people are those whose soul is marked by Rāhu. They have no pretensions to being perfect and try hard to improve. A fine example is Pope Francis. His AtmaKāraka (Sun 12) is Rāhu and is with Jupiter in Jupiter's sign Sagittarius. It fits his humble holiness perfectly. The flipside is that Jupiter AtmaKāraka can slide towards Rāhu so great care must be taken to avoid rising egotism.

ॐ क्रूरकर्मणे नमः

om krūrakarmaṇe namaḥ

36. One of cruel or formidable (*Krūra*) deeds (*Karma*).

This can include a wide range from small acts of selfishness to rape and abuse. It all depends on Rāhu's strength and associations in the chart. Being friends with Rāhu is the greatest challenge but it is necessary for the astrologer. In India, astrologers are called Grahamitra, the friend of the planets. It takes a very big heart.

Rāhu gives great intelligence for extracting benefit from the environment. Mankind's dominance over this planet and the remarkable progress we have made is thanks to that. Is clearing a forest to plant crops a cruel act? Clearly big fish eating small fish is natural. It is all a matter of degree and what we think is acceptable. Rāhu will kill animals for food, Mercury will not. We all have different attitudes depending on the arrangement of the Grahas when we are born.

ॐ तमोरूपाय नमः

om tamorūpāya namaḥ

37. His form (*Rūpa*) is darkness.

*Tamas* can include not taking proper care or being uncaring. One excellent remedy for Rāhu problems is to volunteer to help people who appear very different. This could include immigrants, refugees or people of a different skin colour or ethnic group who are disadvantaged.

ॐ श्यामात्मने नमः

om śyāmātmane namaḥ

38. Of the nature (*Atman*) of a cloud (*Shyāma*), obscuring.

Shyāma is a beautiful dark blue colour. It is also a name for Lord Krishna, whose dark beauty bewitches the whole world. Rāhu, like Kāla (time), is just an agency of the will of God. The *Bhagavad Gītā* is the teachings of Lord Krishna to Arjuna on the *Mahābhārata* battlefield. In the beginning, Arjuna is gripped with concern that he is about to kill many noble souls, teachers and relatives and bring human society into chaos. Krishna shows him that it is destiny or time that is going to bring an end to all the warriors and that Kāla is His form. 'Be just an agent', he says to Arjuna.

Peacefulness comes when we let the natural law manage what it is anyway managing, the whole performance of life. That means upholding our duty and answering the call of compassion. Essentially, just being a witness to it all. In the process of dying, when coming to know that their time is up, many souls relax and start to shine. In this way, without being lazy or dull, we can truly find peace.

Science and the great religions say that the light of life was born out of a primordial darkness. This name reminds us of that source.

ॐ नीललोहिताय नमः

om nīlalohitāya namaḥ

39. Blue (*Nīla*) and red (*Lohita*).

He is blue like Saturn and red like Mars, both Tamas and Rajas. It is said that both these colours are associated with the marriage ritual and the loss of virginity<sup>16</sup>. Rāhu is very deeply involved with marriage. Rāhu's cycle usually causes marriage and frequently the position of Rāhu in the chart shows the bond. For example, the Rāhu in one person's chart conjoins the Moon in the other's. This causes a kind of mutual addiction, which is rather essential to an abiding relationship.

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<sup>16</sup> *The sacrament of marriage in Hindu society*. Dr Usha Apte, Ajanta Publications, 1978

ॐ किरीटिने नमः

om kirīṭine namaḥ

40. Wearing a crown (*Kirīṭa*).

Kingship is certainly the Sun but Rāhu is the great strategist and that is important for rulership. There is a dictum that royal Yogas need the support of a node and there is some statistical evidence for this<sup>17</sup>. Rāhu's influence can raise a person to a high position. In the astrological texts, Rāhu signifies the ministers of the cabinet.

ॐ नीलवसनाय नमः

om nīlavasanāya namaḥ

41. Wearing blue (*Nīla*) clothes (*Vasana*).

*Nīla* can indicate the blue sapphire. This is the gem for Saturn but could help for Rāhu as they are so akin. *Nīla* is associated with antimony as also poison. In the story of the churning of the milk ocean by the gods and demons (Rāhu 4), the first product of the churning was a terrible poison. This burnt everything until swallowed by Lord Shiva on everyone's request. It turned his throat blue, hence his name *Nilakaṇṭha*. This story embodies the eternal truth that when one seeks nectar, one first has to bear poison. Before being healed, the sickness has to come out. The inner silence Shiva represents is the one that can bear the poison. After that, the goddess *Lakshmī* emerged. She rules over wealth and all auspicious things. Later came the nectar of immortality.

ॐ शनिसामन्तवर्तमगाय नमः

om śanisāmantavartmagāya namaḥ

42. Moving (*Ga*) on the path (*Vartma*) defined (*Sāmanta*) by Saturn (*Shanī*).

Saturn is associated with Dharma Rāja. He is the deity who sees everything and defines the rewards and punishments due. Rāhu, like

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<sup>17</sup> See *Uttara Kalamrita* Kanda 2, Chp. 2, v6-7, and "The Rāja Yogas of British Monarchs and American Presidents", Steven J Hubball. *Gochara* 8:1, 2007.

Saturn, carries this out. That is how he sometimes gives and sometimes takes away. He cannot deviate from the natural law.

ॐ चण्डालवर्णाय नमः

om caṇḍālavarṇāya namaḥ

43. Representing outcasts (*Chañḍāla Varṇa*).

An outcast is one who has crossed some boundary. When Jupiter is conjoined in the chart with Rāhu, it is called Guru Chaṇḍāla yoga. As Jupiter represents Gurus or teachers, it can indicate experiences of teachers whose behaviour appears to be corrupt or deceptive. On the other hand, the teacher may be from a foreign country or have an especially broad-minded view. Rāhu represents people who break boundaries and this includes those who are open to ideas from other cultures and traditions.

Not long ago, India had many experts who had extraordinary knowledge. Often, these great savants did not find students to pass on the knowledge and have thus seen the end of their lineage. Modern professions have become more lucrative than the traditional arts and sciences. However, there has been a lot of interest from abroad in the traditional knowledge so a few Brāhmins who were willing to teach foreigners have found some students. We do not know what has been lost but the whole world has gained from the dissemination of the wisdom beyond the traditional boundaries.

Rāhu can indicate people who break laws, human and natural. It can also give out-of-the-box thinkers who can make a very positive contribution. Those who have to bring together countries or different ethnic or religious groups that are in conflict must have a strong Rāhu.

ॐ अश्वृक्षभवाय नमः

om aśvyrkṣabhavāya namaḥ

44. Born (*Bhava*) in Ashwini Nakshatra (*Ashvyrkṣa*).

It is said in the ancient astronomical text *Surya Siddhanta*, that at the beginning of the solar system, Rāhu was placed at zero degrees of Aries. *Ashwini* is the first Nakshatra or lunar mansion in Aries so this would be the place of his birth. It could also mean that his *Bhava* or nature is like Ashwini. It is a star of healing; the Ashwins were the

physicians to the gods, and those with planets in Ashwini often take to healing work. The other star much associated with healing is Shatabhishaj in Aquarius, which is ruled by Rāhu. From this we can see why Rāhu is so connected to healing, especially pharmacology. Shatabhishaj means the 100 healing herbs and is associated with the time of year when the stored rice was wrapped in herbs to enhance its nutritional value. Aries is a place of new beginnings and is about expansion and breaking out from the shell or womb. These are functions of Rāhu.

ॐ मेषभवाय नमः

om meṣabhavāya namaḥ

45. Born (*Bhava*) in *Meṣa*, Aries.

This and name 44 show Rāhu is especially potent in Aries and its first Nakshatra. When I was writing about this name, Rāhu had recently entered Aries and immediately the level of violence in the Middle East increased. I had expected this because in Aries, Rāhu is mingling with the energy of Mars and when the energy of Mars joins the agitation of Rāhu it can be quite terrible, if provoked. However, great care must be taken to assess their relative strength and the associated auspicious factors. One should not jump to any conclusion just because these two are seen together in a chart.

These names give another view on this combination. *Meṣa* is the head and Rāhu is the hooded serpent, which obviously suggests the brain as it spreads out at the top of the nerves running up the spine. This connects Rāhu to intelligence, the human specialty of being able to solve problems, innovate and maximize our benefit from our environment. This is why Rāhu is the marker of the living compared to the inanimate and is most developed in homo sapiens. For this and other reasons, it is included in the signifiers of the experience of living beings, called in Sanskrit the Chara Kārakas. The best known is the AtmaKāraka (Sun 12).

ॐ शनिवत्फलदाय नमः

om śanivatphaladāya namaḥ

46. Giving results (*Phala*) like (*Vat*) Saturn, *Shani*.

Both Saturn and Rāhu can give grief and separation and, in due course, the same profound blessings. They are both windy Grahas and together represent the 'storm' yoga or combination. In astrology, the world is divided into 12 houses each representing certain areas of our life. Wherever they mutually influence gets well shaken helping us to change and evolve. The actual outcome depends on many factors.

ॐ शूराय नमः

om śūrāya namaḥ

47. The powerful one.

*Shūra* is a powerful hero who is hard to oppose. This name also applies to Mars (100), who is said to be the general of the army of the gods while Rāhu leads the army of the demons. Mars is brave, skilled in weapons and brilliant tactically but Rāhu is smarter and has no problem with any cunning strategy, even if treacherous. Every one of us has both these energies, only their relationships and associations differ. That is why we should not jump to any judgment of others. As the Holy Bible says, 'Let he who has not sinned cast the first stone.'

ॐ अपसव्यगतये नमः

om apasavyagataye namaḥ

48. Moving in a retrograde manner (*Apasavya Gati*).

Even though the true or actual position of the Rāhu Ketu axis is occasionally moving in the same direction as the Sun, mostly it moves in the opposite direction. In India, the traditional astrologers only use the mean position: the motion without allowing for temporal variations. This is always backwards relative to the Sun's motion. This retrograde movement is very important in all the predictions. Rāhu and Ketu move like a truck going the wrong way on a freeway causing consternation to other drivers. Retrogression focuses on the consequences of past actions and delays progress while these are being processed.

We see the existence of Rāhu and Ketu were recognized from a very early era. This indicates a sophisticated understanding of astronomy as they are not observable points but can only be inferred from the observation of the Sun and the Moon, especially the timing of eclipses over a long period. Astronomy at a high level is seen in all the ancient

civilizations, driven first by calendric needs and then by the growing science of astrology. In China, two court astrologers Hsi and Ho are said to have been executed for failing to predict an eclipse. Since the crown was the sponsor of astronomers and astrologers the incentive to understand the nodes was very real.

ॐ उपरागकराय नमः

om uparāgakarāya namaḥ

49. Causing (*Kara*) eclipses and collective calamities (*Uparāga*).

Rāhu always has a connection to the collective. It can give someone a great empathy for what other people are feeling. I have seen this in healers and group work leaders. It can even make one sensitive to remote traumas happening to many people.

Rāhu's motion can coincide with major collective events. Mars and Rāhu conjoined and opposite can trigger major accidents or terror events. The Nakshatra and position of the Moon is important. On September 11, 2001, an extreme example occurred where Mars met Ketu in Mūla Nakshatra. Mūla is ruled by Nirriti, the goddess of death and rebirth. Opposite this, the Moon in a Nakshatra or Mars approached Rāhu. Very serious loss of life on this day was expected. There were many strange and unexplained things about what happened, which is the nature of the nodes. They rule over terrible events as well as cover-ups and the conspiracy theories they spawn.

On August 29, 2005 at 6:10am, Hurricane Katrina came ashore in Louisiana. Rāhu was passing through Pisces, the sign related to the ocean. Major disturbances had been predicted. On that day, the significator of water, Venus, and the ruler of Pisces, Jupiter, conjoined Ketu.

ॐ सोमसूर्यच्छविविमर्दकाय नमः

om somasūryacchavivimardakāya namaḥ

50. Completely grinding away (*Vimardaka*) the beauty (*Chhavi*) of the Sun (*Sūrya*) or the Moon (*Soma*).

This is a very poetic or dramatic take on a total eclipse, where the Sun is eaten away until it totally disappears. This mantra cannot be done without great consciousness. If we feel deeply, then this can open an ever-



increasing compassion for those who feel their light is fading. Ultimately, every ageing being knows this sacrifice. One also knows that it will lead to a new dawn. Within the hiding and revealing of the light is a perpetual truth that cannot be eclipsed.

Conjunctions of the Sun or the Moon with Rāhu can be challenging, regardless of whether it is during the time of an eclipse. There can be a feeling (Moon) or deep internal sense (Sun) of affliction. This initiates a search for a remedy. Hence, those born at these moments are often very profound. Eclipse like combinations are found in the charts of saints as well as people with real difficulties. If the remedy adopted is alcohol or drugs, then this can be quite damaging but hopefully it is just a stage in the search. After all, the light has not disappeared, it only appears like that for a brief period. Seeking help can be very useful.

My experience has repeatedly shown me that there is no eclipse even though the internal state that feels like that is a very real experience. It is a hangover from some past experience and will be worn away eventually. How can this process be speeded up? I do not pretend to know what will help everybody but I will mention a few things that I have learnt over the years.

Psychologists have found out that when we remember a trauma, then the chemistry that was maintaining that memory is dissolved and re-deposited. If the memory arises in a positive environment, then much less of the echo of the trauma is re-deposited. Experiments have shown that, in the right therapeutic situation, certain currently illegal drugs help the release. As of the time of writing, the US government has just approved trials for this treatment modality for PTSD patients.

If we remember something bad, feel bad and perhaps get worked up, all of that is then stored along with some part of the memory. Next time we remember it, it is not the original memory but the newly created memory that arises. That is why people's memory of things changes over time and why, if one is troubled by feelings that are tagged to certain memories, then the right therapist may be able to help. What one needs is to be able to relive those experiences in a loving and supportive environment. The ideal is if one can completely relax as one reviews the old traumas.

In the Yoga Sūtras of Patañjali, it explains that the gross experiences, with all their trauma, are erased by subtle experience. This subtle experience refers to the deep blissful and relaxing experiences induced by Yogic processes like meditation. For this, a competent guide is advised. If the trauma level is high it is best to start with simple Yoga Asanas.

ॐ नीलपुष्पविहाराय नमः

om nīlapuṣṣpavihārāya namaḥ

51. Enjoying (*Vihāra*) blue flowers (*Nīla Puṣpa*).

This is the kind of flowers to be offered in Rāhu Pūja: Preferably of a dark blue. One could also infer it to mean that he enjoys the expanding darkness; for example, as the eclipse of the Sun sets in. People have always been afraid of solar eclipses but there is a strange fascination with them. This is our ambiguous attitude to the gateway to the other world, the unknown, causing fear and fascination.

ॐ ग्रहश्रेष्ठाय नमः

om grahaśreṣṭhāya namaḥ

52. The best (*Shreṣṭha*) of the *Grahas*.

Many will be surprised to see this name. However, Graha means to grasp and none of the others grasp as effectively as Rāhu. It is the primary cause of all addictive behaviour. Research has found that young women need less than one cigarette to start showing signs of addiction. Young men need only a few. Once we are grasped, it can be a lifetime struggle to be free. Suggest to someone that he leaves something that has grasped him and he often becomes angry or defensive. It controls to the extent of using one's own emotions to protect its power over one. We all have something of this in us.

Shreṣṭha has many meanings. These include the most auspicious and the most beautiful. In the right placement, Rāhu can give tremendous charisma, more than other *Grahas*. Most celebrities benefit from this.

ॐ अष्टमग्रहाय नमः

om aṣṭamagrahāya namaḥ

53. Amongst the *Grahas*, Rāhu is the eighth (*Aṣṭama*).

This tells us that the number eight is important. Rāhu is very much like the eighth house in the Vedic chart, the place of the consequences of our past mistakes. Astrology is associated with the eighth house because it shows us what we have brought into this life. If

we had been entirely pure, we would not have had to come here. Even though we will enjoy certain fruits of our past good deeds, indicated mainly by the ninth house as well as the fifth, we do not consult others about the goodies that fall from the heavens. Only when we fear losing them, fail to gain them or have some other kind of trouble, do we think of taking some advice from the wise or the learned. In this way, the eighth house and Rāhu drive us in a very healthy direction. This could be another reason why Rāhu is the best as mentioned in the last name.

Since Rāhu is not one of the seven visible Grahas, we might wonder where in the weekday list to put him. This makes it clear that Rāhu comes after Shani. This is important for many subtle calculations taught in the Jaimini Scholar program<sup>18</sup>. The eighth sign is Scorpio where Rāhu is considered by many scholars to be weak. It is a difficult placement. Rāhu is associated with Mother Durgā especially when associated with the Moon or Venus and the beginning of Scorpio is the weakest place for the Moon. What this means is that if we are troubled by Rāhu, we can pray to Her for redemption.

ॐ कबन्धमात्रदेहाय नमः

om kabandhamātradehāya namaḥ

54. His body (*Deha*) is measured (*Mātra*) from the headless trunk.

*Kabandha* is the headless trunk. What remains is the head, which is Rāhu. However, we can also interpret Kabandha as a vast space. Then this is the measure of his body. This is how Rāhu can give vastness. With the right planetary combinations, he can give unbounded consciousness.

Rāhu is an energy of expansion but not a form of expansion that can be controlled. He becomes vast without consulting us. Hence, it is the principal marker of cancer and epidemics. Aside from this, his expansion can sometimes give great benefits or expand our consciousness if we are able to go with the flow.

ॐ यातुधानकुलोद्भवाय नमः

om yātudhānakulodbhavāya namaḥ

55. Born (*Udbhava*) in the family (*Kula*) of the race of the *Yātudhānas*.

<sup>18</sup> JaiminiScholar.org

The Yātudhānas were a race of 'demonic' beings. They represent the animal passions in humans. When we enter a period ruled by Rāhu, we feel the pressure of our desire increasing. We easily get entrapped in worldliness and our wants and needs torment us. This is Rāhu's principal torture, especially through the sex hormones. Doing a mantra like this is an exercise in facing our trouble and must be done with an open heart and careful attention.

ॐ गोविन्दवरपात्राय नमः

om govindavarapātrāya namaḥ

56. The container (*Pātra*) of the Grace of the Lord (*Govinda Vara*).

This is such a beautiful name and may surprise some readers. Those who receive the touch of the Lord, even if it is of His weapon, are most blessed. Lord Vishnu in the form of Mohinī, first gave Rāhu the nectar of immortality, the Soma or Amrita, and then cut off his head with His divine weapon. Thus, he was twice blessed and is worthy of respect.

ॐ देवजातिप्रविष्टकाय नमः

om devajātipraviṣṭakāya namaḥ

57. He entered into (*Pravishtaka*) the race of the gods (*Devajāti*).

This name tells us that Rāhu is divine by birth or he became one of the divine race by the blessing received from the Lord as just described in name 56. The characteristic of the gods is that they are immortal by drinking the Soma. Rāhu received a few drops by deceitfully entering the line-up of the gods. Humans are far from divinity when following the path of the Yātudhānas (name 55), but Rāhu's connection to risen Kuṇḍalinī can promote us so we can enjoy the nectar of immortality like the gods. All we have to do is loose our head, the ego, like Ketu by the grace of the Lord.

ॐ क्रूराय नमः

om krūrāya namaḥ

58. Cruel (*Krūra*).

Manipulation and cruelty go together. Cruelty breeds fear and fear can breed cruelty. Cruelty can only arise in a hardened heart and a hard heart cannot feel joy. It is the worst prison and the only way out is to give up all cruelty. Otherwise, the thickness of the bars only increases. It is a hell, but one that each person holds the key to in his or her own hand. People commit cruel acts to maintain their status but they cannot enjoy all that that status brings because the ability to feel sweetness recedes more and more. It would be a better world if this was explained to the children. This name challenges us to feel compassion for those who are trapped in the pit of cruelty. Wherever we are in life, we can open our hearts by acts of service and kindness especially to those beyond our normal circle.

ॐ घोराय नमः

om ghorāya namaḥ

59. Awful.

*Ghora* covers many English words like horrible, frightful, violent, vehement, venerable and sublime. It is also a name of Lord Shiva, as the destroyer. It can be used as a mantra because every name of Shiva is auspicious. If we do a mantra with a spirit of devotion, it reveals the truth. It is our attitude that makes it auspicious. If we can honour the divinity in Rāhu, then it is also auspicious.

ॐ शनेर्मित्राय नमः

om śanermitrāya namaḥ

60. Saturn's friend (*Mitra*).

This is the third name emphasizing the link with Saturn (*Shani*). It also tells us about their relationship. Little is mentioned in the Jyotisha texts about the relationships of Rāhu and Ketu with the other Grahas. We have seen above that Rāhu is the enemy of the luminaries. Now we see a friend.

ॐ शुक्रामित्राय नमः

om śukramitrāya namaḥ

61. Venus' friend (*Mitra*).

From these two names (60, 61), we could conclude that Rāhu would be less difficult for those whose charts are ruled by Saturn or Venus (*Shukra*) and its conjunctions with these Grahas would be less afflictive for them. This would be because Venus and Saturn would have more understanding of Rāhu's motivations. However, both Venus Rāhu and Saturn Rāhu conjunctions can be challenging. For example, Venus Rāhu conjunctions can indicate relationship difficulties but it is a powerful combination for charisma, such as in the charts of Elvis Presley and Aishwarya Rai.

ॐ अगोचराय नमः

om agocarāya namaḥ

62. Invisible (*Agochara*). Uncontrollable.

Rāhu and Ketu represent all those things which are beyond the range of our ordinary senses. This could include the infrared (Ketu) and ultraviolet (Rāhu) as well as everything that we call paranormal.

ॐ माने गङ्गास्नानदात्रे नमः

om māne gaṅgāsnānadātre namaḥ

63. When placed in the tenth house (*Māna*), Rāhu can give (*Dātr*) a bath (*Snāna*) in the Ganges (*Gaṅgā*).

Perhaps we are surprised to find that Rāhu, when in the tenth house of status and action, can lead to a devotional and purifying experience. I have found this is true in practice in charts I have seen and it is a well-known dictum in India.

Māna, the tenth house is the place of karma, our self-promotional action. In the course of this, we may commit some selfish acts. Such an act is one, after doing which, we feel a little ashamed or prone to make excuses or harden our heart: 'I had no choice', etc. Wherever there is a cloud of secrecy, there are selfish deeds being hidden. One victim is our own heart that has lost its cleanness and can no longer rejoice in the joy of life. This is a price that far exceeds all the gold in the world but, by the time most humans realize this, it is too late. So we seek some remedy. Confessing our sins is very helpful. Another common way to seek healing

is to go on a pilgrimage. Many people believe that certain places have sacred power and can cleanse. In India, the prime place of pilgrimage is the river Ganges, which is said to wash away all our sins.

I have often bathed in the Gangā and always found Her indescribably soothing. Once I went to the great city of Shiva, Varanasi (Benares). The river was so full of pollution that it took five days before I fully immersed myself. The Grace I experienced showed me that the pollution had acted as a way of discouraging me from that experience. I am, though, most grateful that the Indian Government is so committed to cleaning the river.

There is some evidence that the Ganges water is actually different from other river waters. Scientific studies going back to the 19<sup>th</sup> century show that 'cholera microbes died within three hours in Gangā water, but continued to thrive in distilled water even after 48 hours'<sup>19</sup>. Also sailors have long noticed that Ganges water taken on at Hooghly, one of the dirtiest river mouths, lasts for weeks, while water taken on at other ports around the world only lasts for days<sup>20</sup>. My uncle was a merchant ship's captain and I remember him explaining this to me.

ॐ स्वग्रहे प्रबलाढ्यदायममः  
om svagrahe prabalāḍhyadāya namaḥ

64. In the first house, Rāhu gives (Da) tremendous power (*Prabalāḍhya*).

*Svagrahe* means 'in that situation where it has grasped the self'. This means an association with some indicator of the self such as the first house (the Ascendant), the Sun and the AtmaKāraka (soul indicator, see Sun 12). In all these cases, the person can become a master controller, which can mean a powerful leader. For example, President Obama has his AtmaKāraka with Rāhu as does President Trump.

Svagraha can mean his own sign. This is Aquarius and some scholars say Virgo too. Perhaps this could also apply to Gemini and Taurus since they are strong places for Rāhu. If the Ascendant sign happens to be one of these with Rāhu in it, then it is especially powerful. In one text it says that if Rāhu is in Gemini in the first house, it removes all afflictions. In the context of a sequence of names giving results in different houses, the reference to the first house is the main idea.

<sup>19</sup> E. Hanbury Hankin in *Annales de l'Institut Pasteur*, 1896

<sup>20</sup> Kalshian, Rakesh; "Ganges Has Magical Cleaning Properties," *Geographic*, 66:5, April 1994

ॐ सद्रहेऽन्यबलधृते नमः

om sadgrahe'nyabaladhr̥te namaḥ

65. In the place of truth (*Sadgraha*), Rāhu gains (*Dhr̥t*) unusual strength (*Anyā Bala*).

One meaning of *Graha* is a house and the houses related to truth are the Dharma houses: the first, fifth and ninth with the ninth house being the strongest. Dharma literally means that which upholds life. Part of it is duty especially in the sense of the family and society's traditions and our place in them. If one is a parent, then proper care for the children is a natural duty as is doing one's work in a careful and responsible way. Supporting the nation, as called upon, and caring for the survival of the whole ecosphere are also natural duties. The Dharma houses are related to self-realization and religion in its true or spiritual sense.

One might think that Rāhu would spoil the ninth house by making one follow some unorthodox religion or spiritual practice, worshipping a God who appears with a destructive face or being extreme in one's views. All of this has some truth. However, there is good that can come from Rāhu in the ninth too. The old religious ways may have decayed and become corrupt. A new approach may be useful. This can apply in a very private personal sense and on a larger scale depending on the overall chart.

*Sad* or *Sat* also relates to signs ruled by the Sun, Moon or Jupiter. Such signs coincident with a Dharma house would further add to the strength of Rāhu. This kind of good influence will diminish the difficult tendencies and make it more wholesome. We get a clue here, that Rāhu gains strength when influenced by Sattva. After all, Tamas on its own is too dull to achieve much. As a shadow *Graha*, Rāhu takes from its associations. Thus when associated with *Sat*, it improves but the Sāttvic planet that it is conjoined or which rules its sign is made more complex.

ॐ चतुर्थे मत्तनाशकाय नमः

om caturthe matṛnāśakāya namaḥ

66. In the fourth (*Chaturtha*) house, Rāhu is harmful (*Nāshaka*) to the mother (*Matr̥*).

This begins certain names where Rāhu is said to damage the person associated with the house (also Rāhu 76, 78). This is naturally



rather distressing. However, it does not always mean that the person suffers. It may be that some characteristic of that person is strongly associated with Rāhu. If you have Rāhu in the fourth, remember that he can prove to be a blessing. We should actively seek the blessing rather than wait for the bad news. Vedic astrology offers various remedies for such combinations. These consist of mantras, Pūjas and gems though gems are unlikely to be useful here. Finding the correct remedy is quite an advanced topic.

Take great care with a name like this. I do not recommend using it as a mantra except as part of repeating all the set of names. Certainly, do not ask another person to repeat it.

ॐ चन्द्रयुक्ते चण्डालजातिसूचकाय नमः  
om candrayukte caṇḍālajātisūcakāya namaḥ

67. If in conjunction with the Moon (*Chandra Yyukta*), it points (*Sūcaka*) to birth as an outcast (*Chandāla Jāti*).

In the traditional context, Chandāljāti could hint at illegitimacy as it suggests the union of a high-class woman with a low-class man, something that would normally not be advertised socially. However, what this means practically is that one's relatives may not treat one very well, or one may be separated from or aggrieved with one's mother. This combination has a lot in common with that mentioned in the last name as the fourth house and the Moon are closely linked. Both represent the mother.

These experiences can hang heavy on the heart. One has to find a reason for letting it go. What happens in this life, the major experiences at least, are dictated by what we brought in. Whether we believe in reincarnation or genetics, this occurred due to some past cause over which we have no control. As Shri Krishna so wisely tells the great warrior Arjuna just before the great *Mahābhārata* battle, "We should not grieve over the inevitable." It is like a debt that we have to repay. Once paid, we must move on.

Many years before the battle, Arjuna's brother Bhīma was travelling and met a beautiful demoness. She begged to have a child from him. When the battle came, that child, Ghatotkaca, saved Arjuna's life. The only warrior with a weapon that could kill Arjuna was saving it for when they would come into direct combat. Ghatotkaca, being a demon, had the power to fight while remaining invisible and was destroying the enemy army. The destruction was so great that the enemy commander ordered

the weapon to be used. Ghatotkaca died but Arjuna was thereby saved, which ensured victory.

This story illustrates the complexity of karma and the impossibility of passing judgment. Perhaps Rāhu's influence makes us judgmental because of a feeling or fear of being judged ourselves. Rāhu can make us feel like an outcast in some way, but it is just smoke and is best born gracefully. Gracefulness wears away any stain.

ॐ सिंहजन्मने नमः

om simhajanmane namaḥ

68. Born (*Janma*) in Leo.

This indicates that when Rāhu was born, the Moon was in *Simha*, Leo. This is the royal sign and Rāhu's association indicates the use and abuse of power as we mentioned earlier and in the next name.

ॐ राज्यदात्रे नमः

om rājyadātre namaḥ

69. Giving (*Dātṛ*) royal position and power (*Rājya*).

It is a regrettable but real fact that anyone in a position of power has to do many manipulative things to maintain that position. We want our rulers to be good people but we let them have secret services and slush funds for special ops because we know that they have to do things that we would rather not hear about. Is there any government that has never assassinated anyone whether by its agents or through others? Wherever there is power, there are people trying to grab that power in so many ways.

One classic case of great power given by Rāhu is that of Mrs Margaret Thatcher. She was a relative unknown when Rāhu Dashā started and then she quickly rose to hold the post of British Prime Minister until Rāhu ended. At that time, she was rather nastily forced out by her own men. She has Rāhu in Cancer in a Nakshatra of Saturn. Cancer is a 'Sat' sign and Rāhu falls in the ninth house in the chart according to the Shrī Pati house system. According to Rāhu 65, this gives unusual strength. Rāhu's period activated Saturn exalted in the first house giving a royal yoga (combination) and she achieved great prominence. Rāhu's

association with the Moon or Cancer can also indicate bringing major social change. Society is ruled by the Moon. Others with this are Prince Charles, who has championed many good causes in the face of much ingrained opposition, and former UK Prime Minister Tony Blair. Both Mrs Thatcher and Tony Blair made many changes in the way things are managed in the UK. Both eventually took actions that proved very unpopular.

Mrs Thatcher tried to introduce a poll tax that was hated and Mr Blair ignored the popular opposition to invading Iraq without full UN support. The poll tax appeared to be the fatal mistake of Mrs Thatcher but the end of Rāhu was sure to be the end of her rule, whatever she did, as I predicted several years before it occurred. Rāhu is followed by Jupiter, which rules enemies in her chart and is in the house of supporters. This is an example of where Vedic Astrology gives a result which is both obvious and inevitable. I had her birth date and place but no time. I went to the library and got a book on her life. Since she had such an interesting and dramatic life, it was not hard to figure her time of birth, which later proved correct.

ॐ महाकायाय नमः

om mahākāyāya namaḥ

70. Large bodied (*Mahā Kāya*).

We might expect those marked by Rāhu to be especially tall or large. I have not particularly noticed this but as Rāhu is more about mental influences, it does give people a certain psychic vastness. After all, Rāhu has no body, only a head so this name must pertain to something more subtle than the physical frame.

ॐ जन्मकर्त्र नमः

om janmakartre namaḥ

71. The cause (*Kātr*) of birth and rebirth (*Janma*).

This name establishes Rāhu as a ruler of the desire nature. He leads us to chase phantoms, gripped by many cravings. This keeps us far from the fulfillment that brings the cycle of birth and death to an end. On the other hand, the shaking that he induces often causes a search for truth that ultimately opens the doors to liberation.

ॐ विधुरिपवे नमः

om vidhuripave namaḥ

## 72. The enemy of the Moon.

*Ripu* is one who cheats, is deceitful and treacherous. *Vidhu* is the Moon as also one who is lonely. The mind has this characteristic and Rāhu throws illusions that lead the mind into many deceptions. Rāhu may darken the soul, the Sun, but it is the mind that it deceives. If we relax our awareness so that the point of attention, where our awareness stands, settles to the soul from the mind, then we can no longer be deceived even though we may appear to be in darkness.

It is a core concept of Jyotisha that the Moon is always ready to fight Rāhu. That means that the influence of the Moon can dampen the trauma associated with the placement of Rāhu. In day-to-day life, the mind does try to overcome the fears and addictions that Rāhu represents. If the mind is strong, then this is successful. Thus strengthening the mind is essential for rising out of such difficulties. Venus is the most helpful in strengthening the mind because the Moon is exalted in Taurus, ruled by Venus. Venus represents love and friendliness. The basis of most good approaches to addiction treatment is this: building positive relationships with others.

ॐ मादकाज्ञानदाय नमः

om mādakājñānadāya namaḥ

## 73. Causing (*Da*) ignorance (*Ajnāna*) through intoxication (*Mādaka*).

Rāhu is implicated in many cases of addiction or substance abuse. While some feel that these substances give them insights, this name suggests that it is all part of the illusion. This is particularly seen when Rāhu is with the Sun or the Moon. In fact, wherever Rāhu falls is our place of potential addiction. For example, if it falls in the second house which rules the mouth, eating or drinking disorders can arise. There may be use of mood altering substances or, if the Moon is strong, the person may study nutrition and take a lot of supplements.

In some cases, this could refer to the Divine intoxication of a devoted heart. A wonderful example is Shrī Rāmakrishna Paramahansa whose chart was dominated by Rāhu and who lived a spotless life.

ॐ जन्मकन्याराज्यदात्रे नमः

om janmakanyārājyadātre namaḥ

74. The giver (*Dātr*) of royal status (*Rājya*) or high position to those born (*Janma*) with Rāhu in Virgo (*Kanyā*).

As a result of this name or other scriptural assertions such as Parashara's statement that Rāhu is strong in Virgo, some feel that Virgo can be considered like Rāhu's own sign. Technically, we call it the MūlaTrikoṇa. This is his office and is a place where it can exert great power of control. Rāhu in Virgo can also make good healers.

ॐ जन्महानिदाय नमः

om janmahānidāya namaḥ

75. Causing (*Da*) one to abandon life or endangering birth (*Janma* Hāni).

When Rāhu rises at the time of birth, there may be difficulties. One can be that the umbilicus is wrapped around the neck. Rāhu indicates this as it is like a snake. If one survives, one may feel pulled to move away from one's native place. There will be a natural sense of connection with people who are 'foreign' with respect to the birth place or family. Rāhu generates a sense of separation. This can have many different manifestations. During Rāhu's Dashā in particular, we can search for a cure for this feeling.

The Dashā can wear away at us. Sometimes life may not even seem worth living. It is said that some people commit suicide when the sub cycle of Rāhu comes at the end of Jupiter's Dashā. Jupiter is often very beneficial and the Rāhu sub cycle and the sense of the oncoming Dashā of Saturn can cause many pleasurable things to be lost and much gloom. This name makes it clear that suicide is due to illusion, there is no truth in it. It is good to remember that self-destructive behaviours amount to gradual approaches to suicide. Life is very precious because it can lead to the door of God realization. Even Rāhu can help. These mantras show his many faces. If we pick up one that appeals to us, that gives us a sense of upliftment, it can help us through daily practice.

Janma may refer to the presence of Rāhu in the Ascendant or Moon sign or its influence on them. The next two names refer to the fifth and ninth. The first, fifth and ninth form the Dharma triangle of houses. Rāhu is a natural enemy of Dharma. Here, the implication is that Rāhu in the first is difficult for the person especially at the time of birth. It might

also cause back problems as the Rāhu - Ketu axis is associated with the spine.

As always, there is another side to this. If *Janma* (life) refers to the sequence of birth after birth, then Rāhu's impact helps us overcome and escape from this sequence. If life was easy and comfortable, no one would raise a finger to escape. Thus, when we fall into the Divine Grace, we have the malefics to thank, especially Rāhu as some of his other names make clear.

ॐ नवमे पितृहन्त्रे नमः

om navame pitṛhantre namaḥ

76. In the ninth house (*Navama*), he damages (*Hantr*) the father (*Pitr*).

The 'father' can mean the father, the grandfather, the paternal ancestors and even the whole heritage extending to the race as a whole. It may be that the father dies while the child is young or the person may be separated from his or her father or may commit acts that are disapproved of by the parents or the community. One example could be if the person chooses to follow a different religious path.

ॐ पञ्चमे शोकदायकाय नमः

om pañcame śokadāyakāya namaḥ

77. In the fifth house (*Pañcama*), he causes (*Dāyaka*) grief (*Shoka*).

The fifth house represents children, so there can be issues in this area. People may avoid having children because they feel that, if they have children, some unfortunate thing may happen or there may be some undesired separation. On the other hand, the children may be brilliant and healthy and have a strong association with Rāhu in their chart.

A lack of happiness may be at the root of any tendency to gambling, which can result from this placement. There may also be a fascination with mantras. If misused this causes all kinds of grief. One should approach a fit Guru and receive a suitable mantra for Shri Narasimha, Mother Kālī or as chosen by the Guru to overcome these difficulties and enjoy real happiness in life.

ॐ द्यूने कलत्रहन्त्रे नमः

om dyūne kalatrahantrē namaḥ

78. In the seventh house (*Dyūna*) of marriage, he harms (*Hantr*) the spouse (*Kalatra*).

There may be mitigating factors so a range of different results may arise as in the other similar names. If Rāhu is strong or aspected by beneficial planets like Jupiter, all will largely be well. However, it is not uncommon for a separation to occur so people with Rāhu in the seventh may be married more than once. The second and subsequent marriages are seen from other places so the main problem is with the first marriage.

Rāhu in the seventh house indicates that the partner is marked by Rāhu in some way. Often this indicates someone from another culture or social class. This is advised, as marrying someone close to one's own family can have other issues. This might include his being rather fearful or suffering from addictions. People often complain about their partner having such defects but the indication is in their chart. They chose such a person because they subconsciously wanted or needed to have such an experience. That is not an argument for putting up with abuse but one has to enlarge one's heart and understand what there is in this for one to learn so the history does not keep repeating.

A special clue is in this name. *Dyūne*, is a name for the seventh house but can also mean playing or gambling. This shows how gambling tendencies can be particularly harmful to the spouse. A famous Vedic example concerns the noble Yudhishtira, the most righteous of all kings who lived at the time of Shrī Krishna and is a main player in the great epic, the *Mahābhārata*. He was conned into a gambling contest with his uncle who was expert with dice.

Yudhishtira lost everything and since his opponents were of a wicked disposition they thought first of publicly humiliating his wife. She was dragged before the assembly. Being highly intelligent, she asked how she could be lost in gambling because she was not the property of her husband. The wisest gathered there concurred, but her clothes were considered the property of the king. One degenerate prince stepped forward and tried to disrobe her in front of everyone. Helpless, she appealed to Lord Krishna and a miracle occurred. However much her sari was pulled it kept on unravelling without leaving her uncovered. The silk extended itself so far that the vigorous young prince fell down exhausted.

ॐ सप्तमे कलहप्रदाय नमः

om saptame kalahapradāya namaḥ

79. In the seventh house (*Saptama*), Rāhu brings (*Prada*) strife or a path.

The seventh house is about marriage and all kinds of partnerships. *Kalaha* indicates strife, contention, quarrel, falsehood or abuse. Depending on the individual chart, Rāhu can indicate difficulties, even problems like those just listed. Remedies should be done if one is suffering like this including seeking professional help.

Without condoning abuse in any way, we note that, as discussed above, the best remedy involves friendliness and love. It gradually undermines the root cause of the conflict. *Kalaha* can mean a road or way. If Rāhu is in the seventh, this placement may show our path in life.

ॐ षष्ठे वित्तदात्रे नमः

om ṣaṣṭhe vittadātre namaḥ

80. The giver (*Dātr*) of fame and wealth (*Vitta*) when placed in the sixth (*ṣaṣṭha*) house.

The sixth is the place of our enemies, inner and outer. Rāhu defeats them clearing the way for our success. Of course, defeating the enemies likely means resorting to aggressive means and thus perpetuating the tradition of sin and enmity. Rāhu keeps the cycle of birth and rebirth going.

ॐ चतुर्थे वैर्यदायकाय नमः

om caturthe vairyadāyakāya namaḥ

81. In the fourth house (*Chaturtha*), he gives (*Dāyaka*) enmity (*Vairya*).

The fourth is the place of relatives and our land and immoveable property. There may be disputes with or among the relatives and over property. The fourth is one of the Moksha signs. It is the place of blissful repose like the fourth state of consciousness, pure being.

As Rāhu represents illusion and craving, it is particularly contrary to the nature of the fourth. With Rāhu in the fourth, there may be an unsettledness or a fear of disturbance. This leads one to look for a



deeper state of peace and is thus ultimately beneficial. Learning to live with Rāhu in one's heart is to achieve the basis of immortality.

The fourth is the natural place of the Moon, which rules the fourth sign. Rāhu associated with the Moon indicates a fearsome form of the Goddess, like Goddess Durgā. She appears holding weapons but is there to protect the righteous and bring liberation to the selfish by removing their ego. She helps one transcend one's own egoistic tendencies that are ultimately the sole source of one's mistakes and suffering. The truth that one embodies is forever protected by Her. This yoga is challenging but has the highest good as its target.

ॐ नवमे पापदात्रे नमः

om navame pāpadātre namaḥ

82. In the ninth house (*Navama*), he is the giver (*Dātr*) of sinfulness (*Pāpa*).

The Kāraka or significator of the ninth is Jupiter. It is a place of conventional or established wisdom and religion. Rāhu can make one reject this and follow one's own path. This is the place of the teacher, so Rāhu may even cause one to promote one's own vision of religion or spirituality. We cannot say this is bad, it is a natural part of the evolution of ideas. However, this placement can, with multiple supporting factors, lead to religious or ideological fundamentalism.

Another interpretation could be that some bad decisions somehow spoil one's luck. The ninth house is the main place showing one's fortune due to past good deeds. As always, the individual chart has to be carefully studied for compensating factors.

ॐ दशमे शोकदायकाय नमः

om daśame śokadāyakāya namaḥ

83. Giving (*Dāyaka*) grief (*Shoka*) in the tenth house (*Dashama*). The next two names elaborate on this.

ॐ आदौ यशःप्रदात्रे नमः

om ādau yaśaḥpradātre namaḥ

84. In the beginning (*Adī*), he gives (*Pradātr*) fame (*Yasha*).

Rāhu in the tenth house can give a big boost to one's career, Rāhu amplifies things and the tenth, being a growth house, is a place where malefic planets do well. However, planets cause growth through their own natures, so Rāhu's presence may indicate that one creates some negative karma or certain enemies in the process.

ॐ अन्ते वैरप्रदायकाय नमः

om ante vairapradāyakāya namaḥ

85. In the end (*Anta*), he brings (*Dāyaka*) enmity (*Vaira*).

The temporal references suggest we can expect these results during Rāhu Dashā. Success early in the Dashā may have consequences that lead to conflict towards the end. As we leave Rāhu cycles our thinking changes and we re-evaluate our priorities. This can affect partnerships formed during Rāhu unless there is a strong soul connection.

We could also interpret the last two names as relating to the eleventh and twelfth houses. In the eleventh Rāhu can bring fame and in the twelfth house, it can bring conflict. Those with Rāhu in the twelfth may have a tendency to fight and some will end their lives violently because of that tendency.

According to the Vedic Astrology classics, Rāhu in the twelfth indicates one goes to some lower world after death. However, if there are compensating beneficial factors in the chart, someone with Rāhu in the twelfth will try to achieve the immortal state in this life. Since the twelfth indicates transcendence and Rāhu indicates infinite expansion, this is perfectly possible.

ॐ कालात्मन नमः

om kālātmane namaḥ

86. Whose soul (*Atman*) is time (*Kāla*).

Rāhu is often said to be a 'karmic' planet, that is an indicator along with Ketu of intense destiny from the past. In my experience, it is the transits of Rāhu that can be used to successfully predict major events for individuals and mankind. Kāla has the sense of time and the

measuring of time. It is also the dark blue colour so this could be read as 'dark souled'. People tend to fear time like they fear darkness because the future is unknown to them like an unlighted place. In the great *Yoga Sūtras* of Rishi Patañjali, he describes how the past present and future meet at a point on the edge of absolute consciousness and can thereby be known if the awareness is completely still.

This state is filled with light, as it were, illuminating all space and time. As the mind becomes quieter, the extent to which one can see increases. To begin with, one might just sense what will happen in the next few hours. Later, events far distant in time can be known. Jyotisha is the science by which we can confirm this inner vision through precise calculations and thus distinguish between truth and delusions.

In Kerala and some other parts of India famous for their great astrological traditions, when an important question arises they call several learned astrologers and let them debate. The outcome is not dependent on a single person's view but is made certain and more refined by the coming together of the group of experts. Once, when visiting Southern India, I picked up a local paper and saw an article describing such a session going on at the local temple. The astrologers were talking inside the temple while the public was listening on loudspeakers outside. An astrologer said "Within five minutes a snake will appear near the Murti (the image of worship)." Another said, "Everyone is listening, we will look fools if it does not happen." The first astrologer said "I will burn all my books if the prediction fails." Then the snake appeared.

A great Guru once debated how the world should be guided. If one formed a council to reflect on Earth the Supreme Intelligence, how many enlightened persons would be needed? Someone, probably for sycophantic reasons, suggested just one. The teacher responded that one would never be enough because any one person, however profound and pure, would always have their view influenced by personal tendencies. A group could rise above these and reflect the highest truth in a pure way. He pointed out that the book of Supreme wisdom, the *Rig Veda*, which contains the vibrations of natural law required many seers to bring it forth so the council might require the number of the seers of the Veda, some 300.

ॐ गोचरचराय नमः

om gocaracarāya namaḥ

*Chara* is about moving, *Gochara* is the field in which the planets (*Go*) move (*Chara*). *Gochara* is the field that is visible to the senses, so this name gives us the clue that Rāhu projects us into the sensory or worldly field. This is a strong characteristic of Rāhu's *Dashā*. Especially in the early stages one may not even listen to one's friends who caution one about any rush to try to achieve the worldly desires that have seized one. On the other hand, this is part of the cosmic design. Rāhu's cycles help one grow and can give deep realization especially around the time that they end.

ॐ धने ककुत्प्रदाय नमः

om dhane kakutpradāya namaḥ

88. In the second house (*Dhana*), he gives (*Prada*) the position and insignia of royalty (or high position).

*Kakud* ('d' becomes 't' in the compound word) means a peak and since the word used for the second house refers to wealth, this could mean giving a pile of cash. This also applies to Rāhu in Taurus. I have often noticed that this position can give abundant material wealth or at least the show of it but what is hidden is the cost being paid. That cost may be acts which some would consider scandalous. However, one cannot jump to conclusions, much depends on the position of Venus, ruler of Taurus, as well as other factors.

ॐ पञ्चमे धिषणश्ङ्गदाय नमः

om pañcame dhiṣaṇaśṅgadāya namaḥ

89. In the fifth house (*Pañcama*), he gives high intelligence.

*Dhishana* means intelligence. *Shrnga* is 'horn-like' which means penetrating or very high. One version of this mantra has *Ashrnga*, which suggests that focus is missing or, in special circumstances can mean the very highest. That is, on one level the intelligence may be lacking in focus but, with profound realization, the intelligence can be most highly perfected. In either reading, there is a potential for a remarkable mind but sometimes there can be some possibility for confusion if other factors also indicate this.

One apparent example of confused intelligence is if the person is heavily involved with some risky form of speculation, a characteristic of

the fifth house. They may even be trying to make a living from it. They may insist that they do not have a gambling problem, are not even gambling and are, in fact, routinely winning.

Rāhu typically makes one react with denial. That is how he keeps one under his control. If one can get perspective, then one will get greater clarity. Forswearing denial is a good start. There is nothing intrinsically wrong with what one is doing apart from the slippery slope and the consequences of slipping so there is no need for guilt. There is great need for realism though. We should be especially realistic about the level of stress we are experiencing. There is always another way.

ॐ स्वर्भानवे नमः

om svarbhānave namaḥ

90. Lord of the heavens (*Svarbhānu*).

This is normally a name for the Sun but Rāhu can overpower the Sun so he can claim this title. It also means ‘censuring the Sun’ which can be taken as eclipsing the Sun. This can affect a person who has Rāhu associated with the Sun (*Bhānu*). Here the Sun stands for the sense of self. Rāhu represents a sense of something overshadowing or causing a defect in the self. This gives rise to a self-critical feeling, which can echo in feeling others are critical of one. There may be issues with the father and a need to prove oneself better than him. This combination is found in many leading politicians. One can seek to be the lord of the heavens in one’s own sphere.

The sense of being less is the illusion Rāhu is creating. We must try to see through it. Any idea that one is flawed inside is a fake. It is a real feeling but does not tell us anything about the truth. The self is the Self, the Divinity itself, always. Seek to know That.

ॐ बलिने नमः

om baline namaḥ

91. The powerful one (*Balin*).

This name helps us understand the remedy to Rāhu’s challenges. Our normal response, when faced with a Rāhu affliction like the one just mentioned, is to struggle with it. This is why we are reminded of his strength. The affliction by Rāhu of the Sun is the toughest because it is on

the soul level and that cannot be remedied by any activity of the mind or body. The Sun dislikes being eclipsed but its way of staying peaceful is to accept the inevitable. For us, we have to consider the nature of the problem. The Sun is light and Rāhu is darkness, so one feels the classic conflict between these two. However, the Truth is beyond both and That is what we are. This is why one does not have to drive out the darkness to restore the light, which is what one inevitably tries to do, at least until one finds it hopeless or one comes to understand. Faced with this impossible situation, one has to relax so that one sees that the self is never eclipsed except from the viewpoint of the world. As the Self, it is never afflicted.

ॐ महासौख्यप्रदायिने नमः

om mahāsaukhyapradāyine namaḥ

92. Giving (*Pradāyin*) great health and happiness (*Mahāsaukhya*). This is especially possible if we achieve the state just described.

ॐ चन्द्रवैशिणे नमः

om candravairiṇe namaḥ

93. Having enmity (*Vaira*) with the Moon (*Chandra*).

Having told us about the conflict with the Sun, we are informed about the issues with the Moon. With the Sun, it was a sense of being flawed. With the Moon, it is about Vaira or enmity. This can cause anger and confusion in the mind as the mind is signified by the Moon. The Moon also signifies the Mother, motherhood and society.

If one feels angry towards one's mother, then it is good to heal this. Letting it fester can make us sick eventually. An effective way to heal is to forgive and forget. If the mother has died or is absent, it does not matter. The only thing that matters is how we feel when one remembers her. One must use one's mind and heart to cross over any resentment, and find a place of sweetness and love. The wonderful thing about Vedic Astrology is that it shows one how a person feels and why. One can see the burden she carried. Even if someone has greatly mistreated one, only compassion can arise because one knows how hard it was for her. We may think another person does not care for one, but the truth is that

everyone tries their best within their mental and physical circumstances, which can be very restricting.

ॐ शाश्वताय नमः

om śāśvatāya namaḥ

94. Eternal (*Shashvata*).

There are two aspects of eternity. The universe continues and its immortal basis continues. Rāhu is connected to both. Rāhu represents the tradition of birth and rebirth, which appears to lie endlessly before us. At the same time, he can help us find that which is truly eternal, the Supreme Being. Shashvata is a name of Lord Shiva. Meditating on Him as absolute unchanging consciousness takes us out of the tradition of worldly pains. It does not matter what name your God has, if that God is the Supreme Being beyond space and time, then that is the One to meditate on.

ॐ सुरशत्रवे नमः

om suraśatrave namaḥ

95. The enemy (*Shatru*) of the divine ones.

*Sura* means one who drinks the nectar and so Rāhu could be thought of as drying up or depriving us of that nectar, which comes through deep peace. He gives us no peace, which is what this name indicates. However, the universe requires balance. That means someone has to oppose the gods. The friction causes growth and evolution. Evolution takes us towards that which is beyond the gods and their enemies, the Supreme Being. Rāhu is a very powerful force of evolution.

ॐ पापग्रहाय नमः

om pāpagrahāya namaḥ

96. A *Graha* bringing trouble or sin (*Pāpa*).

Sin means a tendency to acts of unkindness or selfishness. Graha literally means grasping and this name gives the clue that this is the cause of sin. Like the famous mantra 'What's in it for me?' We all have to look after ourselves but society depends on a certain degree of cooperation. It

helps to be truly honest with ourselves about what we need and what we are giving. Giving is the best remedy for his troubles. At least it creates good, which will come back to us in the future.

ॐ शाम्भवाय नमः

om śāmbhavāya namaḥ

97. Related to or devoted to Shambhu, Lord Shiva (*Shāmbhava*).

This name identifies Rāhu with the absolute power, the one who is always awake, always kind, granting happiness and who brings all things eventually to rest or fulfillment. It means Rāhu arises from Him and is devoted to Him. Therefore, Rāhu will protect other devotees of Shiva. The same name occurs under Ketu, as do several of these last names.

This mantra is an excellent remedy for any lack of peacefulness that we may experience under his influence. One's distress is caused by one's mistakes fructifying and one's wanton tendencies awakening. He facilitates this because our space needs cleaning and we need to see the nature of the unreal. If we really understand him properly, he is not different from the Lord or pure peacefulness.

ॐ पूज्याय नमः

om pūjyākāya namaḥ

98. Worthy of worship.

Giving him respect works, fighting with him does not. However, it is better to worship a related deity like Lord Shiva or Mother Durgā or use a name for him like the last one that awakens the higher side.

*Pūjyaka* also indicates the father-in-law or a person worthy of honour. Wherever Rāhu falls in the Vedic chart, that is a place that indicates people worthy of our deep respect. Strangely, the gut reaction is usually to have issues with them. Perhaps one has good reasons for this. However, this name comes to save one from this trap as finding fault will only open a Pandora's Box of troubles. The people concerned are indicated by the conjoined planets or the house Rāhu occupies, not by Rāhu himself.



ॐ पाटीरपूरणाय नमः

om pāṭīrapūraṇāya namaḥ

99. An ancient (*Pūraṇa*) sieve (*Pāṭīra*).

Rāhu sieves us, he shakes us up and then all our patterns fall though his sieve and we gradually get straightened out. This is a long and thus ancient process. Pāṭīra can also mean a cloud, field or sandal tree. Whether he is a cloud that has hung over us for a long time, a field we have wandered in for lifetimes or even a sweet smelling tree we cannot leave alone, it is all part of what he is.

As it happens, sandal powder is obtained from the wood using a kind of sieve. Our essence is divine but Rāhu's sieving helps make its perfume become apparent. It allows us to experience what we really are.

ॐ पैठीनसकुलोद्भवाय नमः

om paiṭhīnasakulodbhavāya namaḥ

100. Born (*Udbhava*) in the family (*Kula*) of Rishi *Paṭhīnasa*.

Paṭhīnasa was the author of an *Upasmṛiti* (law book), one of the branches of Vedic wisdom. He was the son or descendant of Piṭhīnasa who is mentioned in the *Rig Veda* (6:26). The clue is that Rāhu is all about the law. He may mark troublemakers, fraudsters and even serious criminals but his action is to punish our transgressions from the past, perhaps long past. This is how he gets associated with Rudra and the Nakshatra of Ardrā, which lies in the centre of Gemini. Rudra is the Vedic Shiva who stands in Ardrā, bow drawn to punish those who deviate from the path of righteousness. This Nakshatra is prominent in the charts of many Vedic Astrologers. Something has motivated one to study the natural law and seek the grace that the knowledge bestows.

This may be what the *Bible* Genesis story is telling us. It is an allegory for the loss of pure innocence and the indulgence in worldly concepts and ideas, 'differentiating between good and evil' as the *Bible* says. The cause is listening to the snake. Rāhu is the chief of the snakes, the Kuṇḍalinī Shakti, and while it is not fully risen, it leads one here and there into all kinds of complexities. Once awakened it disappears, as it were, leaving that pure innocence restored. As the Vedānta says, there was no snake, it was the same Divinity all along and that is our very nature. It alone exists.

ॐ भक्तरक्षाय नमः

om bhaktarakṣāya namaḥ

101. Protecting (*Rakṣa*) the devotees (*Bhakta*).

Even Rāhu and Ketu are ready to protect those who are characterized by humility and respect. Those who think they can protect themselves from trouble by being troublesome to others or more clever, can hardly succeed. Destiny is always more powerful and will find a crack in the defences. However, those who have a simple respectfulness for every form of the divine, whatever its appearance, are beloved even of the most terrible powers.

ॐ राहुमूर्तये नमः

om rāhumūrtaye namaḥ

102. Taking form (*Murti*) as Rāhu.

It is the One Cosmic Intelligence that manifests as Rāhu. There is no one else! This resolves the whole debate about whether there is a devil separate from God and questions like 'if God made everything, how can there be evil?' If we can see the total picture, we will understand the Will that is directing everything according to His Law and appreciate its pure compassion.

ॐ सर्वाभीष्टफलप्रदाय नमः

om sarvābhīṣṭaphalapradāya namaḥ

103. Giving (*Prada*) all desired results (*Sarva Abhīṣṭa Phala*).

This name promises us everything we could ask for so we know that we do not have to wait for another Graha to help us or save us.

His intelligence and problem-solving ability is behind all mankind's incredible technological development. We often think that, with some more research, we can solve our problems. The benefits are great but each step forward opens up increasingly powerful risks. Every scientist knows that there are many unforeseeable consequences to each discovery. The web is literally becoming more and more vast and tangled. This is the nature of Rāhu so it is sure that this side of his intelligence

does not guarantee our survival. I believe that this and other names are primarily pointing to the other side of his nature. That aspect which can save us as mentioned in Rāhu 101. If we are in the hands of Rāhu, he can help us if we show sufficient respect. This sounds easy but it requires an extraordinary amount of humility.

ॐ दीर्घाय नमः

om dīrghāya namaḥ

104. Long (*Dīrgha*).

His Dashā is 18 years and it can seem like several lifetimes! It teaches us to bear gracefully with many ups and downs. This is a very valuable benefit but one which is fully appreciated after the Dashā ends. Dīrgha can also mean something deep or elevated.

ॐ कृष्णाय नमः

om kṛṣṇāya namaḥ

105. Dark coloured (*Kṛṣṇa*).

The absolute consciousness has a little bluish colour. Thus this name indicates a very profound manifestation of the Supreme, not just a darkness to fear. It also suggests that remembering Lord Krishna can help us overcome all the troubles of Rāhu. Lord Krishna is the Avatāra related to the Moon. He has the Moon rising in Taurus in his chart with Venus conjoined Rāhu in Cancer. His Moon overcame every terrorizing entity he faced.

ॐ अतनवे नमः

om atanave namaḥ

106. Bodiless (*Atanu*). Or one who is not thin, not small. He has no body but is still vast. It also means he is coarse. It is hard to be refined under his influence. If we manage it, we are great!

ॐ विष्णुनेत्रारये नमः

om viṣṇunetrāraye namaḥ

107. The enemy of the luminaries.

The Sun and the Moon are said to be the eyes of the Lord (*Viṣṇu Netra*). By hiding them he becomes their enemy. However, *Ari* can also mean faithful or attached. This is how the Rāhu of one person having a similar degree to a luminary in another person's chart can make the two very attached to each other. Then, at times, it can seem like a love-hate relationships. This name encapsulates this experience. After all Rāhu only exists because of the orbits of the Sun and the Moon. He is astronomically inseparable from them.

ॐ देवाय नमः

om devāya namaḥ

108. A divine being (*Deva*), and at the same time...

ॐ दानवाय नमः

om dānavāya namaḥ

109. A demonic being (*Dānava*).

He is both divine and demonic; he is beyond the range of humanity and can take us to any of the other realms. He can terrify us or protect us, curse us or bless us. It is up to us, how we are with him.

This is the 109<sup>th</sup> name. Being a natural contrarian, Rāhu has to have an extra name. The 108<sup>th</sup> was, as usual in these sets of names, pure divinity. This just gives us another chance to love him, like the friend who has a 'but' for anything we say.

ॐ तत् सत्

Om tat sat



Ketu, the South Node

## KETU, THE SOUTH NODE

ॐ केतवे नमः

om ketave namaḥ

1. Salutations to the ray of light.

*Ketu* is one of the eclipse points where the Sun, Moon, and Earth align. It is the South node of the Moon. This is the point where the Moon crosses the ecliptic and starts to move to the South of the path of the Sun. It is interesting that the South node is associated with liberation and the North node, *Rāhu*, is associated with illusion.

Looking up at the sky, if we see two planets close together it is natural to make the inference that the planet higher in the sky, closer to the pole, is somehow dominating the one below it. In the Northern hemisphere, this means, the planet that is more to the North. This is why, in Vedic Astrology, the planet to the North is usually considered the winner in 'planetary war', a phenomenon when two planets come within one zodiacal degree of each other. In simple terms, two planets that are very close together compete and the one to the North wins, unless the lower one is exceptionally bright (like Venus).

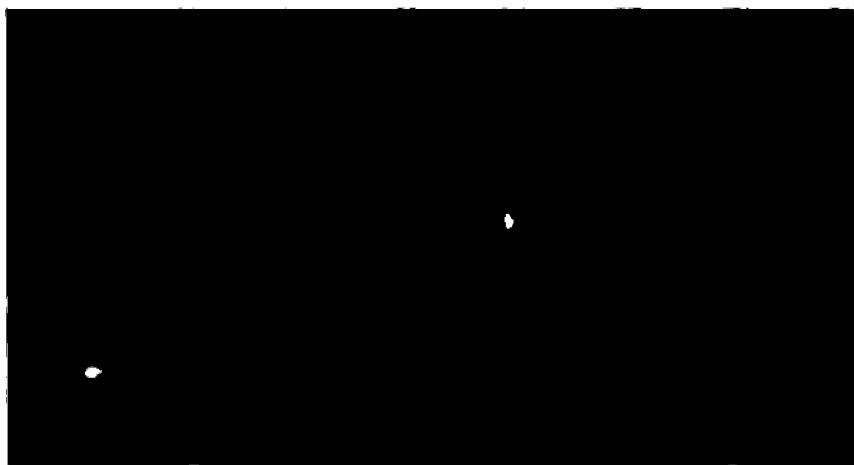
The Sun represents the soul or consciousness. The Moon represents the mind. When the Moon starts to rise above the Sun's path, then it is as if the mind is gaining ground over the soul. The Sun represents our true knowing, which is a function of something more fundamental than the mind. The Vedas say that the mind arises out of the heart. Feelings arise out of the heart. Mind and feelings are both represented by the Moon. The Sun represents the heart. When the Moon moves to the North, we move out of our knowing into our needs and wants, hence the uprising of illusion that *Rāhu* represents.

When the Moon moves to the South, it is as if the inner knowing is gaining ground over the worldly tendencies. There is more core honesty. We can enjoy many things but fundamentally we know that we do not need them. This realization is a part of liberation and this is indicated by Ketu. Ketu is the signifier of enlightenment. This astronomical explanation is my way of remembering the roles of *Rāhu*

and Ketu. It does not mean liberation is reversed in the Southern hemisphere.

Ketu is an eclipse point but it is not about darkness even though it may look like a black hole. A black hole is something into which one falls and, at a certain point, passes beyond any chance of return. Scientists used to think that black holes were black, but then Stephen Hawking (author of *A Brief History of Time*) showed that they actually glow. In the universe we find some extraordinary phenomena, light shows on the grandest possible scale, arise due to black holes.

The picture below is of a jet streaming out from the vicinity of a black hole in the centre of a galaxy. The jet is many times bigger than any galaxy and is pure Ketu (photo from the Hubble Space Telescope, courtesy of ESA/NASA).



The *Brahma Sūtras*, the great Vedāntic text, end with a short aphorism that is repeated twice, '*anāvṛttiḥ śabdādanāvṛttiḥ śabdāt*'. It means that 'from here there is no return, this is the teaching'. The *Brahma Sūtras* describe the stages of final enlightenment – the various states or experiences along the way. Only when one passes beyond that point of no return is one truly out of the field of relativity just like a particle crossing the event horizon of a black hole. Beyond that, ordinary Physics breaks down. It is utterly beyond our comprehension.

It is interesting that we are now discovering black holes all over the place, more than a hundred within our own galaxy. There is an enormous one at the centre of our own galaxy (in early Sagittarius), but many others are scattered here and there. Even a smaller one is heading

our way though it is not expected to swallow the Earth. I grew up with the real possibility of a black hole being only a theoretical idea. Now we find that we are living in close proximity to a whole family of them.

ॐ स्थूलशिरसे नमः  
om sthūlaśīrase namaḥ

2. Having a massive head (*Shiras*).

*Sthula* can mean big, dense and coarse. This name could indicate stupidity, but also that state where the experience of the head has become a sense of infinity, as if our small head is vast. Both of these states are forms of headlessness.

This name may seem surprising at first but Ketu is the planet of surprises. Something that is windy and tends to reduce everything to nothing would be expected to be rather slight, even invisible. It is just like the black holes. The hole itself is invisible but in addition to the glow from the periphery, it produces the cosmic fireworks like that seen in the photo above. These are a result of the massive gravitational force around the black hole that is constantly swallowing matter. The matter may disappear but the hole gets heavier bending space itself in a very intense way.

This name is also related to Ketu representing mistakes. Someone who makes mistakes is called thick-headed. Ketu causes mistakes by making us headless. This effect has numerous expressions from the fundamentalist who is headlessly following good or bad advice, to the saint who has made the ultimate mistake, from the point of view of the materialists, in disregarding everything of the world.

Rāhu is the head and Ketu the headless. Thus, in the extreme case, Rāhu represents those who start every sentence with 'I' and Ketu, those who speak of themselves in the third person.

ॐ शिरोमात्राय नमः  
om śīromātrāya namaḥ

3. Headless. Literally reaching as far (*Mātra*) as the head (*Shiras*).



The implication of Ketu 2 and 3 are that up to the head (Shiras), he is measureable (Mātra) and beyond that he is immeasurable. Those marked by Ketu function in the world but are psychically vast.

We can continue with the black hole analogy as it is more than an analogy. Ketu is a massive body without any face. There is no point asking for mercy, it is a one-way ticket. On the other hand, the black holes at the centres of galaxies sustain all the life in that galaxy rather as the Sun does for our solar system in that they have been a key part of the structuring of the galaxy and contributing to the distribution of valuable elements.

Nothing biological could survive an approach to the Sun but it cannot live without it. The Sun's radiation is a direct consequence of its gravitational field. The nuclei in it are crushed together causing nuclear reactions and producing radiation that, sufficiently diluted by distance and filtering, sustains life. A dying Sun, if heavy enough, can become a candidate for a black hole. Attracting more and more matter, the massive gravitational field can support a far greater living whole. It is rather like the way dying organic matter merges with the earth and sustains the living.

The Rāhu - Ketu axis is related to the spinal column. Ketu is the tail but also the whole column up to the head. This axis in the chart can be used to see if the person will suffer from back ache or more serious spinal problems.

This name also means the greatest peak. Nothing is greater than infinity. Ketu represents the ultimate achievement, liberation or Moksha in Sanskrit. In the previous name we discussed mistakes as a part of headlessness. Most problems can be traced back to a lack of full attention or full awareness. Strangely, only when we lose our 'head' can we experience full awareness.

ॐ ध्वजाकृतये नमः

om dhvajākṛtaye namaḥ

4. His form is a flag or mark (*Dhvaja*). Causing (*Akṛti*) a mark.

Wherever Ketu is found in the astrological chart, a flag is raised. Something out of the usual is indicated there. The word Ketu is also used for comets, meteors and omens. They signify a portent of some unusual phenomena for good or ill. We love them and we hate them. Something unusual will always attract a crowd but we may try to avoid the

unexpected for fear it threatens our existence. Ketu is associated with great anxiety but it has its own incomprehensible attraction.

When one person's Ketu connects with a personal marker, like the Moon, in another's chart, they often feel drawn to each other despite the obvious potential for distress.

A serious mistake is said to 'raise a flag'. Flags also denote royalty and important places like shrines. If Ketu sits in the fourth house, denoting place of residence, one may live in a palace or may raise a flag or obvious signboard outside.

ॐ नवग्रहयुताय नमः

om navagrahayutāya namaḥ

5. One of the nine seizers (*Nava Graha*).

The planets seize or control our lives or so it appears. Most literally, this name means that Ketu is that power that arises if they all join together (*Yuti*). There is a story of the Mother Goddess. The Gods gathered to invoke Her to defeat the demonic forces that were harassing the world. All their powers merged together and from that Her form arose.

She is the cosmic Shakti or power and Shakti is associated with Mars. Ketu is said to be like Mars, so Ketu is also profoundly about the Shakti. Ketu makes everything very subtle. When conjoined with Mars, it refines that power, which can awaken the Kuṇḍalinī. Even on its own, Ketu is capable of wielding any kind of power and producing any kind of result.

Another meaning of this name is that it can be separated from the other eight planets, as in the Chara Kāraka scheme (personal significator scheme) and in Astottari Dashā, one of the most important Dashā systems that lay out the planetary periods in a life. I will explain this Dashā in a forthcoming book.

ॐ सिंहिकाऽसुरिगर्भसम्भवाय नमः

om simhikā'surīgarbhasambhavāya namaḥ

6. Born (*Sambhava*) in the womb (*Garbha*) of the demonness (*Asurī*) *Simhikā*. This is discussed under Rāhu 2.

ॐ महाभीतिकराय नमः

om mahābhītikarāya namaḥ

7. Causing (*Kara*) great anxiety (*Mahā Bhīti*).

Rāhu is said to cause Bhaya or fear. Ketu causes Bhīti or anxiety. Bhīti is alarm or dread. It is what you feel when you see an omen or sign of approaching danger. We will see that Ketu represents the end of things. When we are invested in something continuing, as we are in normal life, anticipated endings can be frightening like the iceberg in front of the Titanic. As Mark Twain said, "Courage is resistance to fear, mastering fear, not the absence of fear."

ॐ चित्रवर्णाय नमः

om citravarṇāya namaḥ

8. Of brilliant or variegated appearance (*Varṇa*).

This is the first of many names of Ketu containing the word *Chitra*. Chitra also means bright, clear, spotted, diversified, different, surprising, wonderful or strange. As a noun, it means a picture or painting, a brilliant ornament, an extraordinary appearance, wonder, the heavens and a type of leprosy, because of its visible appearance.

Chitrā is one of the 27 lunar mansions or Nakshatras, the Vedic constellations. Ketu is profoundly connected with this Nakshatra. Rāhu is said to be born of the nature of Ashwini, the first Nakshatra (Rāhu 44). Naturally, when Rāhu is arising at the beginning of Ashwini, Ketu is in the middle of Chitrā where we find one of the most beautiful and bright stars on the zodiac which we call Spica. Indeed, many astrologers mark the zodiac by taking this as the 180 degree point. There is no obvious star at zero degrees of Aries. Like Rāhu it is quite dark. We have seen that Ketu acts as a flag. That is why Spica is taken as the flag that marks the zodiac.

According to *Surya Siddhānta*, the most ancient of the extant Vedic astronomical texts, this is where Ketu was when the solar system began. This means that the astronomical computations of the planetary and Lunar nodal positions start from a moment when this situation prevailed. The centre of Chitra is associated with Shaktī, who manifests the universe and opposite is Shiva, the unmanifest. That is why there is no visible star at the beginning of Ashwinī. In the context of the teaching of Shri Pāda Shri Vallabha, the first Avatāra of Lord Dattātreyā, it is

explained that the power of any star is at a maximum exactly 180 degrees from it. He took birth in Chitrā on the day sacred to Gaṇeśha.

This is also the way it is in the structure of the *Rig Veda*, the most fundamental of the Vedic texts from which everything else emerges. The other Vedic texts and even the whole universe appear from the *Rig Veda* as a commentary on it. The *Rig Veda* starts with a verse that is said to contain the whole teaching. Half way through the first Maṇḍala or circle, which is also said to contain the whole, traditionally there is located an unmanifest verse (Avyakta Sūkta), which was to be recited silently. Thus an outer expression is matched on the opposite side by an inner one. While the outer one is obvious, the texts tell us that the inner repetition is vastly more powerful in its effects.

Interpret this as you will; the zodiac is a Maṇḍala or circle and it moves from an emptiness with great potential to a manifest fullness and then back to where it started but with the wisdom of the journey.

ॐ श्रीपिङ्गलाक्षकाय नमः  
om śrīpiṅgalākṣakāya namaḥ

9. Like a beautiful auspicious tawny coloured eye.

The use of the words *Shrī Piṅgala* strongly points to the connection with the Piṅgala Nāḍī, one of the three subtle channels that run up the spine. Piṅgala relates to the Sun and the right nostril. The Ida is therefore associated with Rāhu and is related to the Moon and the left nostril.

Piṅgala also means fire, a kind of owl, a kind of snake or a famous treasure. *Aksha* means eye but is also knowledge, an axis or axle, and the soul. It is easy to construct descriptions of Ketu from all of these. Ketu is an Agni or fire element Graha.

Some mantras activate the Piṅgala and some the Ida. That is why, when you are initiated, you may be given two and they must be done together. However, the mantra given by a saint should activate the central channel, Suṣuṃṇā, and can be safely done on its own.

ॐ फुल्लधूमसकाशाय नमः

om phulladhūmasakāśāya namaḥ

10. Having the appearance (*Sakāsha*) of a great cloud, smoke or a meteor extending across the sky (*Phulla Dhūma*).

Phulla can also indicate horripilation. This can be due to an exciting or frightening omen like a meteor. The onset of awakening when the Kuṇḍalinī rises can have this effect.

Ketu's planetary cycle lasts for seven years. During that time many unexpected things may happen and we may receive various kinds of offers. While these may look promising, we can easily spend Ketu running around chasing dreams. His smoke is preventing us discerning what is useful. This can give rise to nervous strain and windy problems. We may get run down physically. We should try to maintain a good diet and routine and be very discriminating about where the energy goes.

Even though Ketu signifies enlightenment and can give profound flashes of it, Ketu's cycle can make it hard to meditate in a regular way. It is perhaps more about attention to the profundity Ketu signifies than repeating a mantra or other practices.

ॐ तीक्ष्णदंष्ट्राय नमः

om tīkṣṇadamṣṭrāya namaḥ

11. Having terrible teeth (*Tīkṣṇa Daṁṣṭra*).

This makes them terrifying. Teeth are for killing prey and devouring food. He devours whatever comes near. The teeth also make the food digestible and thus capable of nourishing. The fear that arises is thus based on a misunderstanding of the true value of his presence. The part of us that is to be eaten objects but that is not what we are, just what we identify with out of ignorance.

ॐ महोदराय नमः

om mahodarāya namaḥ

12. Having a large (*Mahā*) belly (*Udara*).

This is also a name of Lord Ganesha and has connections to Ketu

45. The large belly can indicate a vast or unlimited capacity as experienced when the consciousness touches infinity. It also indicates great power as the belly is related to the third Chakra of power. This name enlightens one if one is frightened by the last name. Due to his power and capacity, Ketu can give any amount in any way of anything. He is the inner power of the great and the wise.

ॐ रक्तनेत्राय नमः

om raktanetrāya namaḥ

13. Red eyed (*Rakta Netra*).

This is like Mars. It also could indicate a Yogi. It is said in the yogic texts that the eyes of a Yogi are red, black and white. I have seen this in the eyes of a great Yogi. Maybe they have more blood flow in the head as some research has suggested and that expands the blood vessels.

A more profound view is that the eyes of a great soul naturally shine. Rakta means impassioned. The eye is the gateway of the heart. A heart on fire with truth shows in the glow of the eyes. Ketu can excite desire as it activates the Kuṇḍalinī Shakti and that can initially energize the second Chakra. This also puts passion in the eyes, though of a different kind.

ॐ चित्रकारिणे नमः

om citrakāriṇe namaḥ

14. Causing (*Kārin*) clarity or wonderment (*Chitra*).

As we discussed above, Ketu is deeply associated with Chitrā Nakshatra and its wonderful star Spica. He, like Mars, gives mental clarity and can help with conceiving abstract notions or forms. By reducing whatever it touches, he can also reduce the noise in the mind and give rise to true inner silence. It is said in the *Shiva Sūtras* (I. 12) '*vismayo yogabhūmikā*' – the stages of Yoga, inner union, are a wonder. He brings these about.

ॐ तीव्रकोपाय नमः

om tīvrakopāya namaḥ

15. Having intense anger or ardent passion (*Tīvrakopa*).

Also acute disorders, endless morbid irritation and more such meanings. This is part of his reducing process. As mentioned above, he can excite strong passion. This can be extremely positive if properly focussed. It takes ardent passion to achieve the greatest things.

ॐ महासुराय नमः

om mahāsūrāya namaḥ

16. The great (*Mahā*) demon (*Asura*).

The feminine form of this name is used for Mother Durgā because she killed the great demons. When Ketu is under feminine influence in a birth chart by association with the Moon or Venus, then She may be propitiated to help with any difficulties we are having with love or our emotional life. She will help us overcome our ego, and thus attain true wisdom.

ॐ क्रूरकण्ठाय नमः

om krūrakaṇṭhāya namaḥ

17. Having a wounded (*Krūra*) throat (*Kaṇṭha*).

It was cut by Lord Vishnu as explained under Rāhu 4. Ketu restricts expression especially in association with Mercury or the second or third house or its ruler as all these are connected with communication. It can also mean having a fierce or cruel voice. While Krūra almost always has a negative connotation, it can also mean formidable and Ketu has the ability to make magic out of anything. If Ketu is associated with communication and we can get over any anger issues due to a sense of being wounded, then his magic can give us a special power of speech.

Another version of this name is *Pāpakantaka* meaning a sinful impediment or thorn.

ॐ क्रोधनिधये नमः

om krodhanidhaye namaḥ

18. The receptacle of anger (*Krodha Nidhi*).

This is how we tend to respond to restriction. Ketu restricts strongly and that can lead to a sense of frustration. Frustration is the receptacle of anger. If we feel frustrated, we should try to relax inside of it because the combinations that give rise to frustration in a birth chart do not go away. Temporary feelings of frustration can come due to planetary transits that pass quite quickly, but they last as long as they last. Nothing is gained by struggling with them. We may feel that the problem is due to some other person, the government, or many other things, but it is helpful to note that other people in a similar situation are not always feeling the same way. Anger will make us ill if it persists so, for our own well-being, we need to find a way to let go. This is what Ketu wants because our liberation is in letting go.

Letting go is not easy as long as we imagine that there is something to be gained from not letting go. The *Yoga Sūtras* tell us that letting go, called *Samyama*, is exactly the technique for fulfilling desire. Thus, both liberation and worldly fulfillment come from letting go and yet we hang on and remain frustrated. Ketu's teaching is that whatever we think, try doing the opposite. This is explained in the *Jaimini Upadesha Sūtras*

ॐ छायाग्रहविशेषकाय नमः

om chhāyāgrahaviśeṣakāya namaḥ

19. He is distinguished (*Viśeṣaka*) by being a shadow Graha (*Chhāyā Graha*).

Ketu is an invisible point that shows itself in the form of a shadow when the Sun and Moon align. That shadow, allows us to see sights which are otherwise invisible (see also Rāhu 31).

ॐ अन्त्यग्रहाय नमः

om antyagrahāya namaḥ

20. The last (*Antya*) *Graha*, the ninth.



He indicates the end, and thus Moksha, the end of the ego and the complete letting go of all identification. Some astrologers call Ketu the most malefic because he can mark the end of whatever he associates with. However, that is only frightening for that which is coming to an end which ultimately is the illusion of the individual as the 'doer'. When that illusion has ended, everything continues endlessly. Ketu has no quarrel with anything of the world but, in the phase of our hanging on and resisting, everything becomes fair game for sacrifice. Whatever we are identifying with can be taken away to show us what is real.

ॐ महाशीर्षाय नमः

om mahāśīrṣāya namaḥ

21. Who has a vast (*Mahā*) head (*Shīrṣa*).

He will not be pushed out of the way. The most massive bodies in the universe are black holes. As discussed and illustrated above, it has now been found that there are enormous black holes at the centre of all galaxies including our own. Their masses are millions or billions of Suns but they are invisible except for the extraordinary Ketu-like effects created around them.

Ketu is the significator for Moksha, liberation. The primary characteristic of that is infinite consciousness. Normally we associate the head with consciousness and the crown Chakra. This is where infinity is imagined to reside and is just above the top of the head. The state of transcendence is like one's head having gone to infinity. It is truly vast.

Rāhu is the head of the demon and Ketu is the trunk. So the Ketu experience is being headless. This can mean mindless behaviour or the state of Moksha where the head, the individuality, has been replaced by infinity. In this case, we become Mahā, great. That is why saints are called Mahātma, great souled.

ॐ सूर्यारये नमः

om sūryāraye namaḥ

22. The enemy (*Ari*) of the Sun (*Sūrya*).

As Ketu eclipses the Sun, it acts like an enemy. The Sun is our vitality and Ketu can wear away at it. On the other hand, the real beauty of the solar corona is only seen when an eclipse occurs. When one feels

eclipsed, something less obvious may be revealed. Those with Ketu on the Ascendant or with the Sun live feeling perpetually eclipsed. However, they fascinate others in certain ways. The glory of the Sun is not for the Sun to enjoy. What we are is for others, not for us. Naturally letting it shine as it will, brings wonderful good to us and to others.

ॐ पुष्पवद्वहिने नमः

om puṣpavadgrahine namaḥ

23. The seizer (*Grahin*) of the Sun and the Moon or seizing that which is blooming or flowering (*Puṣpavad*).

His tendency is opposite to the flowering one. He is like a whirlpool or vortex which crushes or squeezes everything falling into it so that it becomes finer and finer. This refining process is what allows us to directly experience the subtle levels of creation and the Supreme Self.

ॐ वरहस्ताय नमः

om varahastāya namaḥ

24. One hand (*Hasta*) grants blessings (*Vara*).

This name promises us that his role is not just damaging. If we give him our respect, he can grant anything we desire.

ॐ गदापाणय नमः

om gadāpāṇaye namaḥ

25. Having a mace (*Gadā*) in the hand (*Pāṇi*).

Like many deities, Ketu is holding weapons symbolizing his role. The Gadā is a special type of mace. It was a very heavy weapon and symbolized exceptional strength. Mars (74) also carries a Gadā and Ketu is said to be like Mars. The Gadā is associated with the Southern direction, ruled by Lord Yama and associated with Mars. Both get directional strength in the South and both have a special connection to the awakening of higher consciousness.

ॐ चित्रवस्त्रधराय नमः

om citravastradharāya namaḥ

26. Wearing (*Dhara*) beautiful and surprising clothes (*Chitra Vastra*).

Chitra is a picture but it also suggests something that catches the eye. Anything dazzling, that has a 'wow' factor like movie special effects and outrageous fashions, exotic jewelry, etc., is signified by Ketu. Life would be very dull without him.

ॐ चित्रध्वजपताकाय नमः

om citradhvajapatākāya namaḥ

27. His emblem (*Patāka*) is a dazzling flag (*Chitra Dhvaja*).

Ketu catches the eye in whatever way the position in the chart suggests. I have found that it is Ketu that is the key Graha in the chart of the British monarchy. This is natural as Ketu is the lord of Maghā Nakshatra in Leo whose symbol is a throne.

ॐ घोराय नमः

om ghorāya namaḥ

28. The terrible.

*Ghora* is frightful and violent but it can also mean venerable, awful and sublime. It all depends on our inner orientation. Ketu is an irresistible force drawing us towards the subtle. That is sublime but frightening for the gross aspects of our awareness. Attempts to resist it can disturb the balance of the mind.

Psychics have a gift that Ketu has given them. I have met several psychics with health issues and who had a distortion in their aura related to the third eye. This suggests that their work is undermining their health. If one's work has a psychic component, one should take great care.

ॐ चित्ररथाय नमः

om citrarathāya namaḥ

29. Having an eye-catching (*Chitra*) chariot or vehicle (*Ratha*).

Everything about him is a wonder, while he remains invisible, just like the black hole in the photo above (Ketu 1).

ॐ शिखिने नमः

om śikhine namaḥ

30. One who has reached the height of knowledge and enlightenment.

Jupiter represents Gurus, but Ketu indicates those who have reached the highest pinnacle. The combination of Jupiter and Ketu indicates the Parampara or tradition of wisdom, the succession of masters (*Jaimini Upadesha Sūtras* 1.2.115).

*Shikhi* also means a peacock reminding us again of the dazzling beauty and allure of the inner awakened state. It is said that the word *Rāshi* (sign) comes from *Rāhu* and *Shikhi* because the primal axis of *Rāhu* and Ketu from zero Aries to zero Libra defines the zodiac.

ॐ कुलूथभक्षकाय नमः

om kulutthabhakṣakāya namaḥ

31. Enjoying (*Bhakṣaka*) horse-gram (*Kuluttha*), a kind of grain.

This is what is used in Ketu's Pūja. Horse-gram comes in red, brown and black colours. It is never one dull colour.

ॐ वैदूर्याभरणाय नमः

om vaiḍūryābharaṇāya namaḥ

32. Whose ornament (*Abharaṇa*) is the *Vaiḍūrya* gem.

This indicates the gem to be worn as a remedy for Ketu. Generally this is thought of as Cat's Eye, which has a mystic 'eye' (Ketu 9). However, many experts consider *Vaiḍūrya* to be lapis lazuli. Lapis is said to be best used by putting a few tiles of it on a wall in one's home.

ॐ उत्पातजनकाय नमः

om utpātajanakāya namaḥ

33. Causing (*Janaka*) ill omens.

*Utpāta* is a startling event like an earthquake or a meteor boding calamity. Even though it is often used for ill omens, it means a portent in general or something that flies or jumps up. If Ketu is strongly influencing, there is a tendency in the person to move upwards. The person may become a pilot, a mountaineer or live in a penthouse. Ketu rules the upward directions while the other nine Grahās rule the eight directions on a plane.

In one way or another it expresses itself and the highest expression is in the person whose Kuṇḍalinī has risen. Ketu can make us meditate and, with time, the meditation leads to those elevated experiences described in the Yoga Sūtras and other texts.

Another meaning is a prodigy such as someone with extraordinary mathematics ability. It can also mean any extraordinary phenomenon.

ॐ शुक्रमित्राय नमः

om śukramitrāya namaḥ

34. The friend (*Mitra*) of *Shukra*, Venus.

Being a demon, Venus is his Guru but it is especially mentioned here that they are friendly. The main Jyotisha texts do not specify the relationships between the seven visible Grahās and Rāhu and Ketu. This text gives us some help with this enabling more precision in interpretation and prediction. This tells us that Ketu will be stronger in the signs of Venus and perhaps less damaging to Venus when they are conjoined. Venus Ketu conjunctions can sometimes indicate atypical gender relationships. It can give subtle vision such as the ability to see auras.

ॐ मन्दसखाय नमः

om mandasakhāya namaḥ

35. The friend (*Sakha*) of Saturn.

*Manda* means the slow one, indicating Saturn. Rāhu and Ketu have the same friends: Venus and Saturn. Rāhu and Ketu can represent people who are in some way discarded or rejected by society. It is Venus and Saturn who try to help them.

Saturn represents democracy and Venus can cause a social conscience especially through Libra. The Sun, Moon, Mars and Jupiter as a group are more concerned with the status quo, which sets up the classic political parties, the Democrat/Socialist versus the Royalist/Conservative. Of course, being conservative is natural to all so the fight is over what is to be conserved.

ॐ गदाधराय नमः

om gadādhārāya namaḥ

36. Holding (*Adhara*) a mace (*Gada*).

The repetition reminds us of his exceptional strength and power to take us beyond death (see also Ketu 25).

ॐ नाकपतये नमः

om nākapataye namaḥ

37. The Lord (*Pati*) of the sky.

*Nāka* is the firmament or sky and this title would normally go to the Sun or the Moon depending on it being day or night. As Ketu can eclipse either of them, he becomes the ruler. *Nāka* means literally, 'where there is no pain'. This could point to the state of Moksha or enlightenment that is beyond the pairs of opposites such as heat and cold, which cause pain. Ketu is the signifier for Moksha.

ॐ अन्तर्वेदीश्वराय नमः

om antarvedīśvarāya namaḥ

38. The ruler (*Ishvara*) over internal knowledge (*Antar Veda*).

This name confirms the last (37) and tells us that, having taken us beyond duality, Ketu can give us any extent of knowledge of that state and all subtle things.

ॐ जैमिनिगोत्रजाय नमः  
om-jaiminigoṭrajāya namaḥ

39. Born (Ja) in the family (Gotra) of Jaimini Rishi.

He is a descendant of the lineage or tribe founded by the great seer Jaimini who is credited with many key contributions to the Vedic wisdom including an important work on astrology called the *Mahārishi Jaimini Upadesha Sūtras*. These Sūtras or aphorisms are written in a very succinct and highly coded form leading to much debate about their meaning. They explain and develop certain aspects of the teachings of Mahārishi Parāshara in his great work *Brihat Parāshara Hora Shastra*. Both works are available in English in several translations. While Jaimini's work is a part of the same body of knowledge, Vedic astrologers often speak of Jaimini astrology as a separate system from Parāshara's. In my opinion, this is a misunderstanding.

Jaimini was the disciple of the great sage VedaVyāsa, who was the son of Mahārishi Parāshara. Upadesha means that the teaching is that of one's Guru, not one's own. Therefore, Jaimini was expounding the essence of the teaching as it came directly from Parāshara's line. In the *Upadesha Sūtras*, he makes it clear that this is the teaching of a lineage and that one can only fully understand this teaching by studying under a member of the lineage. The Jaimini Scholar program<sup>21</sup> is the teaching of such an ancient lineage that has maintained many of the oral instructions that allow us to understand the text. I followed this program under my Guru, Pandit Sanjay Rath from Puri in Eastern India. Some people think that by reading the Sūtras and their translations, they can understand their import. From my experience, I can say that there is absolutely no chance that anyone could arrive at the teachings I received in this way, however smart they might be.

This is all typical Ketu. He is the great secret keeper, the expert in ciphers and the key to every lineage due to his pure devotion to the wisdom and the Guru.

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<sup>21</sup> JaiminiScholar.org

ॐ चित्रगुप्तात्मने नमः

om citraguptātmane namaḥ

40. He is the soul (*Atman*) of *Chitragupta*.

Chitragupta is the record keeper for Yama, the god of death and dharma, the lord of karma – the consequences of our action. It is said that Yama told Lord Brahmā, the Creator, that he alone could not track all the deeds of all beings. Brahma meditated on this problem for 11,000 years and when he opened his eyes a man stood before him with a pen and paper. Brahmā said, “As you have been conceived in my mind (Chitra is an image) in secret (Gupta), you will be called Chitragupta.” People who have come near death say that at that time one relives the images of one’s entire life in a matter of moments.

Ketu is the one with access to what many call the Akāshic record. Ketu can give us a way of knowing all the subtle things. Chitragupta is the Pratyādhidevatā of Ketu, which means that he is worshipped along with Ketu and can cause Ketu to be more mild in his expression.

ॐ दक्षिणामुखाय नमः

om dakṣiṇāmukhāya namaḥ

41. Facing (*Mukha*) South (*Dakṣiṇā*).

This is the direction the statue faces when placed for worship. South is the direction of Yama (see Ketu 25 and 40) and thus of death. Ketu faces South to overcome death and give us immortality, not of the ego but of the Self.

ॐ मुकुन्दवरपात्राय नमः

om mukundavarapātrāya namaḥ

42. The container (*Pātra*) of the Grace of the Lord (*Mukunda Vara*).

This name also appears under Rāhu (56) where it is explained in more detail. Since Rāhu and Ketu are two parts of the same body, split by the discus of Lord Vishnu, they both have received His Grace (see also Rāhu 4). Association with them can give us touches of that Divinity. This includes high moments of inner awareness. There is a flavour of that in



the experience when we reach the summit of a great mountain, view the world from a high altitude or have other 'breathtaking' visions. If we look at the books and movies that are most successful, we see Rāhu and Ketu fully activated. Rāhu provides the dark and violent aspects while Ketu includes wizards and special powers like flying.

The great saint Tapasviji Mahārāj was staying in a small hut. His attendant kept the hut locked from the outside and came once a day to give the master his meal. Once he opened the door to find three visitors discussing with the master. Seeing the attendant, they explained that they had been passing overhead when they saw that a great sage was meditating and so they had 'dropped in' to pay their respects. This story is from the outstanding book *Maharaj*, reprinted as *Tapasviji, Saint who Lived for 185 Years*.

ॐ महासुरकुलोद्भवाय नमः

om mahāsurakulodbhavāya namaḥ

43. Born (*Udbhava*) into the family (*Kula*) of a great demon or demoness (*Mahāsura*).

This name makes it clear that he is not of purely divine birth even though subsequently blessed. This gives us hope because most of us believe we are not divine but we would like to touch or even become one with that Divinity.

ॐ घनवर्णाय नमः

om ghanavarṇāya namaḥ

44. Intensely coloured (*Ghana Varṇa*).

Also, of intense appearance or form or belonging to a caste or social group whose quality is extreme in some way. This is how Ketu can indicate fundamentalists and even terrorists. Terrorists are usually people with fundamental views of one kind or another, often religious. It is an expression of headlessness that has taken a destructive turn. When Ketu falls in the ninth house, the house of religion, it is more likely to indicate such extremism. Of course, other factors may render this harmless.

Another meaning would be 'one of great renown'. Ketu does hide the outer but it can also give fame or make us infamous depending on the

kind of phenomenon he inspires us to display in the world. It can also mean capable of intense or powerful speech.

ॐ लम्बदेवाय नमः

om lambadevāya namaḥ

45. Vast (*Lamba*) divinity (*Deva*).

Lord Gaṇesha and Ketu are that vastness, the Supreme Being itself. Gaṇesha is called Lambodara, the god with the large belly. The big belly of Gaṇesha is symbolic of that vast Being into which everything is being absorbed. This name tells us that Ketu, as the Graha of the highest truth, is to be associated with Gaṇesha. If we feel that progress is being blocked by Ketu, worship Lord Gaṇesha. The best way to worship Gaṇesha is to rest our attention on that vastness of consciousness. Until we know that vastness, we can keep repeating our chosen mantra, even this one.

ॐ मृत्युपुत्राय नमः

om mṛtyuputrāya namaḥ

46. The child (*Putra*) of death (*Mṛtyu*).

Death and liberation are intimately associated. Death is a form of liberation because the burden of the body, with all its suffering, falls away. Liberation is a kind of death because the sense of tiny individuality is transcended. Most of those who have experienced dying found it a wonderful expansion into light and peace. However, merely dying is not liberation and liberation is the end of death. In fact, seeing death is a strong incentive to seek liberation. In this sense, liberation indicated by Ketu is the child of death.

Ketu is worshipped to promote family life because of the saying '*Ketuḥ kulasyonnatim*' in the *Navagrahadevatā Prārthana* hymn. This means 'Ketu (please) increase or advance the family.' This is the prayer because Ketu in the fifth house of children, unless associated with benefics, usually prevents children being born.

ॐ उत्पातरूपधारिणे नमः

om utpātarūpadhāriṇe namaḥ

47. Having (*Dhārin*) portents (*Utpāta*) as his form (*Rūpa*).

We can infer Ketu's presence from frightening omens that appear, while Rāhu is known by the feeling of fear. Whether something causes fear is really just about our reaction to it. The phenomenon itself is just a phenomenon. Ketu represents things that come by surprise. These may be shocking or they may be welcome or appreciated later as good luck. To be really free, we have to overcome the attachment to the survival of the small self. When we get to face this, fear is inevitable. Fear is the guardian of the door to the highest heaven. From that point of view, fear arising is a good omen as long as we do not let it tell us what to do.

ॐ अदृश्याय नमः

om adrśyāya namaḥ

48. Invisible (*Adṛshya*) .

As a node of the Moon, we cannot see him. Ketu and Rāhu's position can only be inferred from the orbit of the Moon through mathematics. Ketu, along with Mars rules mathematics and abstract intelligence.

ॐ कालाग्निसन्निभाय नमः

om kālāgnisannibhāya namaḥ

49. Resembling (*Sannibha*) the fire at the end of the world (*Kālāgni*).

Ketu is one of the fire planets along with the Sun and Mars. Here, we are told that his fire is the most intense. If a chart is strongly influenced by both Mars and Ketu, then these are people who will not stop, they keep on and on. This can be very good or very bad depending on how it manifests.

ॐ नृपीडाय नमः

om nṛpīḍāya namaḥ

### 50. Injuring (*Piḍa*) mankind (*Nṛ*).

The injury can be in terms of imposing a limit or restriction as well as suffering, annoyance or actual harm. We harm ourselves by forcibly resisting the restriction we feel. Ketu asks us to become more and more subtle in dealing with his challenges. This is the path to eventual mastery of everything. First, one must master oneself. Then one injures neither oneself nor others.

ॐ गृहकारिणे नमः

om gr̥hakāriṇe namaḥ

### 51. Causing (*Kārin*) householder life (*Gṛha*).

Despite Ketu representing Moksha or liberation, during the cycle of Ketu or under its influence one is more likely to follow a worldly life. The name could also mean, the creator of the signs of the zodiac. It is said that the zodiac is marked by the position of Rāhu and Ketu at the beginning of the solar system, Ketu being at zero degrees Libra conjunct the brightest star near the zodiac, Spica. This star is used by most Vedic astrologers as the determining factor for the difference between the tropical zodiac, based on the Vernal Equinox point, and the sidereal zodiac, which is fixed with respect to the stars. Spica is used to fix the midpoint of the sidereal zodiac.

ॐ सर्वोपद्रववारकाय नमः

om sarvopadravavāarakāya namaḥ

### 52. The seat of pain (*Vāraka*) from all (*Sarva*) grievous calamities.

*Upadrava* includes misfortunes which suddenly arise, national disasters and worse. Ketu indicates sudden, unexpected events. There is a state of consciousness that can be with all this pain without any sense of suffering. I slipped into it once. It was an indescribable blessing

ॐ चित्राप्रसूताय नमः

om citrāprasūtāya namaḥ

### 53. Born (*Prasūta*) in *Chitrā* Nakshatra.

*Chitrā* Nakshatra is essentially opposite Ashwini where Rāhu is said to be born (see Ketu 8 and Rāhu 44). Chitra is a dazzling display and Prasūta can mean the primordial essence (*Chitrā* is the feminine form of Chitra). This is illustrative of the subtlest experiences close to pure Oneness.

ॐ अनलाय नमः

om analāya namaḥ

54. The god of fire, Agni or *Anala*.

Mahārishi Parāshara teaches that Ketu is like Mars. This name confirms its fiery tendency. This name refers to all fires, such as the digestive power, and the Nakshatra of Agni, Krittikā, the third Nakshatra. It is also the number three and the 50<sup>th</sup> year in the ancient 60 year Jupiter cycle. Krittikā is distinguished by being where the Moon is exalted and is deeply associated with Moksha, which Ketu signifies. The association with Krittikā gives us the clue that we can also worship Subrahmanya, the other son of Lord Shiva who was fostered in Krittikā (see also Mars 18).

ॐ सर्वव्याधिविनाशकाय नमः

om sarvavyādhivināśakāya namaḥ

55. Completely destroying (*Vināshaka*) all diseases (*Sarva Vyādhi*) or removing all tormenting people and things.

Like Gāṇeśha, who rules over obstacles and their removal, Ketu can bring disaster and also save us from it. It all depends on our attitude. The primary Vedic remedy involves making offerings into the sacred fire. Agni then mediates for us with the divine powers determining our destiny. Ketu's association with Agni makes him capable of helping us in grave difficulties.

ॐ अपसव्यप्रचारिणे नमः

om apasavyapracāriṇe namaḥ

56. Moving (*Prachārin*) with a retrograde motion (*Apasavya*).

The actual motion of the Moon's nodes is occasionally direct even though the mean motion is retrograde. Traditionally in India, they use the mean positions, which are always retrograde. I have found that works very accurately, better than the true positions. This name can be cited as a reason for using the mean node.

ॐ नवमे पापदायकाय नमः

om navame pāpadāyakāya namaḥ

57. In the ninth (*Navama*) house, Ketu causes (*Dāyaka*) us to commit or experience *Pāpa*.

*Pāpa* is normally translated as sin but I feel this is too negative. The ninth primarily refers to the ninth house in the Vedic chart. The ninth is the place of our merit based on the kindness and goodness that we bring into this life from the past. Ketu in the ninth may cause unexpected turns in our luck. On occasions, this may prove very fortunate. Any negative effect can be ameliorated or reversed by factors such as the influence of Jupiter.

If Ketu's intensity has the right direction, it can even produce something extraordinary. Amir Khan, the great boxer, has this giving him power and persistence. This placement can give a royal destiny. For example, in the charts of King Edward VIII, Krishna Raja Wadiyar IV, King of Mysore for 46 years, and the Duchess of Cambridge. This is the first of several names (58, 62-64, 72-74) that suggest the difficulties associated with certain placements of Ketu. Rather than simply repeating these mantras, hold them in the heart and see what they have to reveal as impulses of divinity.

ॐ पञ्चमे शोकदाय नमः

om pañcame śokadāya namaḥ

58. In the fifth house (*Pañcama*), Ketu brings (*Da*) grief (*Shoka*).

The resistance towards having children that I have found in some people with this placement suggests some deep seated fear in this area. However, it need not deny children or forebode sorrow. It depends on the association with other Grahas. *Shoka* also means heat or glow.

ॐ उपरागखेचराय नमः

om uparāgakhecarāya namaḥ

59. The eclipse point (*Uparāga*) moving through the zodiac (*Khechara*).

This tells us how clearly the astronomical principles were understood. It also indicates that momentous events can be triggered by the transit of Ketu both for the individual and society.

ॐ अतिपूरुषकर्मणे नमः

om atipūruṣakarmaṇe namaḥ

60. Making (*Karmaṇa*) a person profound.

*Atipūruṣa* means a first-rate person. It could mean being extraordinary in some way including being highly intuitive. During Ketu's Dashā many extraordinary things may happen, opportunities present themselves and we may spend a lot of time following them. This can be wearing, so we should be careful of our health. If we get too active, we may also miss the inner opportunities. The most important time is during the Ketu Rāhu Dashā, when the inner gates of consciousness can open and, like Rāhu Ketu Dashā, this time of change can provide a turning point in our life.

ॐ तुरीये सुखप्रदाय नमः

om turīye sukhapradāya namaḥ

61. In the fourth house (*Turīya*), Ketu brings (*Prada*) happiness (*Sukha*).

This name may come as a big surprise to many. The fourth house is the house of happiness, and we might expect Ketu there to disturb it. The word *Turīya* means fourth and also indicates the fourth state of consciousness, pure Being. This is a state of pure bliss and we have seen that Ketu is especially associated with it. If we have Ketu in the fourth and we are not happy, we should look into taking up meditation. The bliss is available, if we can open to it. This could also apply to Ketu in Cancer and conjunct the Moon.

ॐ तृतीये वैरदाय नमः

om ṭṛtīye vairadāya namaḥ

62. In the third house (*Ṭṛtīya*), he causes (*Da*) enmity (*Vaira*).

The third is the place of siblings, supporters and servants. In the Western system, servants are seen in the sixth. In Vedic Astrology, the sixth is the place of grief from servants but those who help you are primarily shown by the third while the sixth house shows our service. Acting as an obstacle, Ketu causes enmity with or from such people. This can occur because Ketu also indicates secret enemies and secret dealings.

On the other hand, this might cause us to see Ketu type people as our brothers and sisters and get help from them. Ketu rules spiritual people, mountaineers, dancers, spies and other faceless people.

ॐ पापग्रहाय नमः

om pāpagrahāya namaḥ

63. Causing unconventional acts.

The literal meaning of *Papagraha* is 'A sinful Graha' but Ketu is not intrinsically sinful. The place it stands in the chart can be marked by unconventional acts which might in some case prove unfortunate or inappropriate. This is what gives rise to the enmity. However, if Ketu is well influenced, this may not happen. There can be genius in what occurs.

ॐ स्फोटककारकाय नमः

om sphoṭakakārakāya namaḥ

64. Indicating (*Kāraka*) boils or tumours (*Sphoṭaka*).

As a fiery Graha it can cause boils and as a marker of grievous woes, Ketu as well as Rāhu can mark the seat of cancer. Wherever they sit should be a place to which we give great gentleness. As far as I am aware, each kind of cancer comes from overstressing some part of the body. For example, statistics show that drinking excessive amounts of coffee is associated with throat cancer. Thus, if we have Ketu associated with the second house, which relates to the face, mouth, throat and eating, we should pay attention to our diet.



ॐ प्राणनाथाय नमः

om prāṇanāthāya namaḥ

65. The lord (*Nātha*) of life.

*Prāṇa* is the life breath and is related to longevity. Ketu is the end of things and thus is the ultimate lord of life. An implication of this name is that liberation is born of mastery of the breath. Mastery involves attention. In a lecture I attended, the great modern-day Guru Ammachi said "Do not miss a single breath". If one can realize this teaching, one will become *Prāṇanātha*.

ॐ पञ्चमे श्रमकारकाय नमः

om pañcame śramakārakāya namaḥ

66. In the fifth house (*Pañcama*), he indicates (*Kāraka*) the performance of spiritual austerities (*Shrama*).

Since the fifth house is associated with spiritual practices, this is taken as the primary meaning. Shrama can also mean exhaustion. Spiritual practices are to exhaust the ignorance that prevents liberation. In ancient times, people would undertake many difficult and painful penances such as standing on one leg for years. These days people still do penances. Meditation and other Yogic practices are forms of penance. This name can also mean that one has a tendency to hard work.

ॐ द्वितीये स्फुटवाग्दात्रे नमः

om dvitīye sphuṭavāgdātre namaḥ

67. In the house of speech (*Dvitiya*), the second, Ketu gives (*Dātr*) distinct speech (*Sphuṭavāg*).

Ketu in the second house can indicate a special ability when speaking or a strange or unusual way of speaking. In any case, it can be powerful and insightful due to Ketu's ability to penetrate into the depth of anything.

ॐ विषाकुलितवक्त्रकाय नमः

om viṣākulitavaktrakāya namaḥ

68. His speech nullifies the poison (of ignorance).

This is the highest meaning. It can also mean that he starts poisonous confusion. *Visha* is poison, *Akulita* bewildered, perplexed, to make muddy and *Vaktraka* is the mouth or the organ of speech as well as the commencement of something. Either the speech of the person could be confused or perhaps they could say things that confuse others. Ketu rules over people who operate in secrecy like spies. They sometimes get the job of causing poisonous confusion in the enemy camp. Ketu can indicate great lies and great truth. One has to see what the influences are on it are as well as the general tendencies of the person.

ॐ कामरूपिणे नमः

om kāmārūpiṇe namaḥ

69. In the form of the cupid (*Kāma Rūpin*), the energy of desire.

In one text it says that during the Ketu Dashā, a seven year cycle, the person will travel around having intimate relations with beautiful women. Ketu may cause the Kuṇḍalīnī Shakti, our most subtle energy source to awaken to some extent and the first effect of this is to put more pressure on the second Chakra. At the same time, it creates some kind of charisma that may attract the opposite gender.

ॐ सिंहदन्ताय नमः

om siṃhadantāya namaḥ

70. Having lion-like teeth (*Siṃha Danta*).

This gives the hint that Ketu has exceptional strength in Leo.

ॐ कुशोध्मप्रियाय नमः

om kuśedhmapriyāya namaḥ

71. Fond (*Priya*) of *Kusha* grass offerings (*Idhma*) in the sacrificial fire.

The word Kusha implies sharpness of awareness. This clarity is what makes the sacrificial process effective. Sacrifice is just a metaphor for all worthy acts.

ॐ चतुर्थे मातृनाशाय नमः

om caturthe mātṛnāśāya namaḥ

72. In the fourth house (*Chaturtha*), he is harmful (*Nāsha*) for the mother (*Mātr*).

Unless nullified by other factors, one may lose one's mother early or she may have to suffer. The suffering may be due to the absence of the child. This position of Ketu may take us away from home. Previously it was said that Ketu in the fourth house brings happiness. This illustrates the importance of looking at the words used or there might appear to be a conflict. This name refers to the more mundane level of experience while the previous pointed to the fruit of higher consciousness. The fourth house is a Moksha (liberation) house and the word Turīya used above points at that. By implication, Ketu in any Moksha house, the fourth, eighth or twelfth can ultimately lead to the bliss of liberation. Astrologers should also look at the position of Ketu in the fourth divisional chart and apply these clues.

ॐ नवमे पितृनाशकाय नमः

om navame pitṛnāśakāya namaḥ

73. In the ninth (*Navama*), he is harmful (*Nāshaka*) to the father (*Pitr*).

This can be compensated by positive factors in the chart. If not, the father may suffer or the paternal heritage may be abandoned. For example, those with visionary or extremist views often break from the established religion and conventions of their forefathers. I have noticed that this placement of Ketu can make some people seers and cause some others to take uncompromising or extreme views. Both kinds of people can come into conflict with the religious and communal authorities as new visions or strong views are rarely welcomed. Several of these names suggest that wherever Ketu falls, the persons indicated by that house can suffer or they may be very spiritual or unusual. Spirituality is a process of becoming more subtle and that is what is indicated, not any random suffering. One should not give way to fear. Ketu's direction is always upward, which sometimes involves letting go of what we are used to.

ॐ अन्त्ये वैरप्रदाय नमः

om antye vairapradāya namaḥ

74. In the twelfth house or sign (*Antya*), Ketu can cause (*Prada*) heroism or enmity.

*Vaira* has as its root 'Vi' to separate. This is the basis of hostility. It is also related to *Vir*, vitality and hence heroism.

Ketu in the twelfth (*Antya*) indicates loss, which can be total loss if Ketu is exactly on the cusp or centre of the house. The cusp in Vedic Astrology is conceptually the same as the cusp in tropical astrology except that in Vedic it is treated as the centre of the house and in tropical astrology it is treated as the start. Total loss can mean enlightenment, or transcending the ego. In the outer world, it can mean falling out with partner, family or friends leading to losing much of one's worldly things.

I once met a man who had such a combination. He was from a very wealthy family and had extensive holdings. As soon as Ketu's *Dashā* period started, his family rejected him and he was left wandering on the streets of London penniless. He then met a lady who saw him as the next great teacher of mankind and adopted him, so a new life began. He had the unusual habit of giving away all his money at the end of each year. Strangely, when he consulted me, his main concern was how to become wealthy. He lived in two countries so he did not have to pay tax to either of them.

Ketu can produce heroic people both in the ninth and twelfth houses and signs. Heroism is needed to attain *Moksha*.

ॐ सुतानन्दनिधानकाय नमः

om sutānandanidhānakāya namaḥ

75. Indicating the preservation (*Nidhānaka*) of the joy of children (*Suta Ananda*).

Since Ketu can prevent this joy, he is also responsible for protecting it. This is a reason why he is said to promote the family. Therefore, worshipping the related *Devatā*, Lord *Gaṇesha*, is especially helpful for gaining offspring as well as assuring their health and well-being. This mantra could also be helpful.

ॐ सर्पाक्षिजाताय नमः

om sarpākṣijātāya namaḥ

76. Born (*Jāta*) from the eye of a snake (*Sarpa Akṣi*).

While this name could mean born in the race of snakes – Rāhu and Ketu are considered the head and tail of a snake – this also points to the third eye awakened by the serpent power of Kuṇḍalinī. Ketu, as divine intuition, comes from there, the eye on the forehead of the serpent power. The Vedic literature speaks of a semi-divine class of serpents, the Nāgas, who live under the earth and whose world is illuminated by the jewels on their foreheads. They have special insight and are associated with the constellation Ashleṣā at the end of Cancer. Those with a planet like the Moon there usually have some inner guidance or vision. The nature of this depends on which planet is placed there. If it is Mercury, then the special insights come through the intellect and the speech. They may be brilliant writers.

The jewel is obviously the open third eye associated with the activated pineal gland. What is born from the third eye is the highest insight. When Ketu is influential in a person's chart then they usually have intuitive gifts. Their third eye may open. Influential primarily means associated with the first house, the Sun or the Moon.

ॐ अनङ्गाय नमः

om anaṅgāya namaḥ

77. Bodiless (*Anaṅga*).

Since he is only an invisible point in the sky, he has no limbs and no body. This name applies to the cupid, the mind and the sky. It is the great power of Cosmic intelligence present everywhere.

ॐ कर्मराश्युद्भवाय नमः

om karmarāśyudbhavāya namaḥ

78. Rising up (*Udbhava*) in the tenth sign or house (*Karma Rāshī*).

The tenth is the place of *Karma* or action. It indicates our career. If Ketu is there, we have to be known for some unusual aspect or approach to our profession or some profession related to the upward

direction. It is common in the charts of airline staff like pilots and aircrew who have to move in the sky to fulfill their obligations. If Ketu falls in the tenth house or in Capricorn (the tenth sign), it can raise our career to great heights.

ॐ उपान्ते कीर्तिदाय नमः

om upānte kīrtidāya namaḥ

79. In the eleventh house, he gives (*Da*) fame (*Kīrti*). *Upānte* is the one before the last.

ॐ सप्तमे कलहप्रदाय नमः

om saptame kalahapradāya namaḥ

80. In the seventh house (*Saptama*), he gives (*Prada*) conflict (*Kalaha*) or a higher path.

*Kalaha* can mean deceit or falsehood as well as non-physical violence and abuse. Lord Gaṇeśha should be worshipped to remedy this situation. On the positive side, *Kalaha* can mean a path or way. Ketu can give us a special kind of direction when placed in the seventh. That path is the path to higher consciousness because Ketu and the seventh house are both associated with the base of the spine and thus the activation of the Kuṇḍalinī energy.

The seventh is the place of marriage and partnership. Ketu tends to block this but at the same time indicates joining with a person or people who are Ketu-like. That can mean they are in the Ketu Dashā, their chart is strongly marked by Ketu and/or they are highly intuitive or gone over the fine line to be somewhat strange or crazy. Examples of a chart being marked by Ketu are that he is in the ascendant or with the Sun, Moon or AtmaKāraka (Sun 12).

ॐ अष्टमे व्याधिकर्त्रे नमः

om aṣṭame vyādhikartre namaḥ

81. In the eighth house (*Aṣṭama*), he causes (*Kartṛ*) suffering (*Vyādhī*).

The eighth house is the place of our errors from the past for which we have to pay in this life. Ketu can indicate some kind of error. In India, especially Kerala, they would say that some abuse of snakes has taken place leaving a curse on us, so they would perform a Pūja to the Nāgas (the celestial serpents). While I was in India, I came across some examples of this. In one case, a colleague was called to a house because the daughter was not getting married. When they asked the reason, he heard in the distance the cry "snake, snake". He immediately said that some snake had been killed in the house, that this was the problem and advised a Pūja. The family was Christian so rejected this saying that it was not true. For a while, the astrologer insisted that it was true and the father insisted that it was not. Eventually, the wife admitted that such an incident had happened and things had been difficult since then. Finally they did the Pūja, and the daughter subsequently got married.

In the West, we will have difficulty accepting such an idea. We are usually afraid of snakes and do not have any special regard for them. In India, however, snakes are traditionally associated with the practice of Yoga and are said to only bite the sinners. I stayed in an Ashram in Rishikesh of a famous saint and it is said that many years earlier, soon after the ashram was built, the saint and his friend, another local saint, were seen by devotees in a tent filled with cobras. Apparently, it was agreed that no snake would be harmed in the ashram and no human would be bitten by the snakes. Since then, no case of any snakebite occurred.

I was in charge of a group of young Indians who came there for training and who were unaware of this tradition. One day I came to the hall for the meeting and found that there had been a cobra in the entrance porch. The sweeper who had to clean the porch had picked up the cobra and swept under it and then put it down (it is true). However, when the students came they killed it. I was very upset and gave them strong advice against such behaviour. The next day, when I came there, there was a small cobra on the steps leading up to where I sat. We suspected they had a nest under the stage. I called the staff and the snake was gently removed.

I myself have seen cases where large snakes have appeared apparently to give their Darshan (or visual blessing) when some act of sanctity has occurred. We humans used to have a deep connection with the animal and vegetable kingdom; many still do. We slaughter hundreds of thousands of dolphins every year, yet we hear no cases of retaliation, rather there are many cases of people being saved from sharks by dolphins. There is a group of divers who dive off Durban, South Africa, in the place where the sharks congregate. They are often swimming with

hundreds of sharks. They have a policy of taking nothing at all from the ocean and they have never been bothered by the sharks. Those who go spear fishing, however, are attacked from time to time.

The destruction of the eco-system by our greed and carelessness cannot go forever without consequence. As James Lovelock, who developed the Gaia theory, said, Nature will eventually act to restore balance<sup>22</sup>. In the *Bible* and other scriptures we see that if many sin and a few in that population are holy, then the place will be spared. Everywhere I go I find a sprinkling of truly holy people; I believe that this, alone, has saved us so far. We should consider that there may come a time when God tells his own to leave that place and not look back!

I feel especially grieved by the wanton destruction of the oceans. Some think they are so large that they cannot be destroyed by human exploitation but research shows 80% of the fish and mammals in the ocean have already been taken. Scientists have found that when the population of a fish species is about to collapse, they tend to congregate together. When the government, on scientific advice, wants to impose quotas, the fishermen say that the catches are good and there is no shortage. When the fish group together, they are easy for us to find with our all-powerful technology. It looks like there are plenty of fish and then suddenly there are none.

Our addictions to certain foods and food additives make us need a massive supply of cheap beef. This is being supplied by non-sustainable agriculture based on cutting down the rainforests as well as vast feedlots that are causing terrible pollution problems. It is fortunate that there is a growing number of farmers who care for their animals and land and produce food responsibly, almost always organically. Two farms in the UK with similar numbers of cattle were compared. The organic one had a vet bill of about \$1,000/year. The other spent around \$100,000/year.

There is plenty of literature on all this so it is not necessary to repeat it but if we, as a species, want to survive with a little of our civilization intact, we had better wake up and wake up fast. Politicians fail because they are controlled by certain vested interests who are taking a very short-term view. We all have to take responsibility for our collective destiny.

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<sup>22</sup> Lovelock, J (2009). *The Vanishing Face of Gaia*.



ॐ धने बहुसुखप्रदाय नमः

om dhane bahuasukhapradāya namaḥ

82. In the second house (*Dhana*), he gives many forms of happiness (*Bahu Sukha*).

When I mentioned this name to leading Jyotishis in India they objected but I have seen that it is true. It applies in my chart and I just passed through the major cycle of Ketu. Objectors may say that there is strong benefic influence on Ketu in my chart and I accept that. However, the meaning of the name is clear. Since the word *Dhana* is used, in the locative, meaning in the house of wealth, this position can give monetary benefits.

ॐ जनने रोगदाय नमः

om janane rogaḍāya namaḥ

83. In the first house, he causes disease (*Roga*).

*Janana* indicates coming into existence, which is the role of the first house. Ketu rules over the opposite process, the end of things, so it may give health issues especially in childhood. There may be some back pains that trouble from time to time.

ॐ उर्ध्वमूर्धजाय नमः

om urdhvamūrdhajāya namaḥ

84. The hair on his head (*Mūrdhaja*) is erect (*Urdhva*).

This phenomenon occurs when the Kuṇḍalinī Shakti rises. The hair bristles or stands erect. The name indicates this highly empowered spiritual condition, a state of ecstasy.

ॐ ग्रहनायकाय नमः

om grahanāyakāya namaḥ

85. The leader (*Nāyaka*) amongst the *Grahas*.

This means that no other Graha can overrule him. If he indicates a particular effect, other planets can influence but not totally prevent the outcome. In this way, he is like Gaṇeśha who is always worshipped first, for without his help, no other worship can be successful.

Alternatively, it means that he indicates leaders. I have observed this to be true. A strong Ketu makes someone very insightful and thus skillful in formulating policies. They may lead from behind or in-front depending on other factors. Ketu's nature to be faceless coupled with this may be the archetypal fuel for the popular belief that society is being managed by people whose faces are never seen in the halls of government.

ॐ पापदृष्टये नमः

om pāpadṛṣṭaye namaḥ

86. His aspect (*Drṣṭa*) brings trouble.

*Pāpu* is sin, that is selfish heedless acts. Under the aspect of Ketu, we may lose our clarity of mind and make mistakes or even do wrong things. Ketu's aspect makes us feel like we are being destroyed. This activates the most primal response of self-preservation. Virtually any act, even if normally considered wrong, becomes an option in this situation. However, if we bear with our crucifixion, we will rise again in glory without the stain of sin.

Some great astrologers argue that as Ketu is headless, he cannot have aspects, no eyes equals no vision. Another reason is that planetary aspects are indicative of desire, while Ketu, as the Moksha Kāraka, has no desire. He may excite desire but he himself has none. However, the signs have aspects and thus Ketu aspects all the signs aspected by its sign and thus also the planets in them. For example, if Ketu is in Aries, it aspects Leo, Scorpio and Aquarius and their planets. Being in the same sign also counts as an aspect.

Ketu lost his head but, according to the Vedic stories, it was replaced by that of an elephant (as well as several other animal heads in different versions of the story). The elephant head immediately reminds us of Lord Gaṇeśha who is already identified with Ketu. The truth is that whatever planet is most strongly influencing Ketu provides the head. If it is with a strong Jupiter (indicating the elephant), then there will be wisdom, not sin.

ॐ खचराय नमः

om khecarāya namaḥ

87. Moving (*Chara*) through the sky or firmament (*Khe*).

Previously (Ketu 78), it was explained how Ketu can represent people who work in the skies, like aircrew. Khecharī Mudrā is a special Yogic exercise or state that is described as 'the stance of moving or flying through the void of the supreme consciousness' (*Tantraloka*, Muller-Ortega, p. 350).

ॐ शाम्भवाय नमः

om śāmbhavāya namaḥ

88. Related to or devoted to Lord Shiva, *Shambhu* (*Shāmbhava*).

This name identifies Ketu with the absolute power. It also occurs under Rāhu (97) and indicates the one who is always awake, always kind, granting happiness and who brings all things eventually to rest or fulfilment. It means Ketu arises from Him and is devoted to Him. Thus Ketu will protect other devotees. This mantra can be an excellent remedy for mental agitation.

ॐ अशेषपूजिताय नमः

om aśeṣapūjitāya namaḥ

89. Worshipped (*Pūjita*) by everyone (*Aśeṣa*).

This name can also mean that he is worshipped by those who are free from defect, perfectly clean in their consciousness. Real worship means continuously giving attention, and that occurs when the self identifies with the Self. Attention can only be continuous by the apparent two merging into One. This is the state he signifies and this is his worship.

ॐ शाश्वताय नमः

om śāśvatāya namaḥ

90. Eternal (*Shashvata*).

This appears under Rāhu (94) but the implication is different. While Rāhu mainly represents the endless process of change, Ketu represents the eternity of non-change. They are the two sides of the cosmic coin.

ॐ नटाय नमः

om naṭāya namaḥ

91. An actor, dancer or mime artist (*Naṭa*).

Above we saw that Ketu can excite the energy of desire. This makes him a fascinating performer.

ॐ शुभाशुभफलप्रदाय नमः

om śubhāśubhaphalapradāya namaḥ

92. Giving (*Prada*) both auspicious (*Shubha*) and inauspicious (*Ashubha*) results (*Phala*).

This makes it difficult to predict the outcome of his Dashā. Before I started Ketu Dashā, I travelled around India asking astrologers what would happen during this seven-year cycle. I got almost no answers. However, I experienced many of the things indicated in these names including improved comforts and wealth and profound inner awakening as well as intensity, wearing down of the body and a lot of pressure.

ॐ धूम्राय नमः

om dhūmrāya namaḥ

93. Smoky coloured.

*Dhūmra* can mean smoke coloured, grey, dark red, purple, dark or smoky. Under his influence, we can gain absolute inner clarity but often our ordinary vision is clouded. *Dhūmra* can refer to hidden things, so Ketu can indicate acts done in secrecy. When Ketu influences our personality, we can become very private or just feel hidden.

This is a little hint that Ketu is associated with the Goddess Dhūmāvatī.

A stone for Ketu is smoky quartz. I have had very good experiences with it though that likely was enhanced by the blessings of the Brāhmin who gave it to me.

ॐ सुधापायिने नमः

om sudhāpāyine namaḥ

94. Drinking (*Pāyin*) the nectar of immortality (*Sudhā*).

Those who know the ultimate reality attain immortality of consciousness that is never lost whatever happens to the body. While in the body, it is nourished by an inner nectar flow, the flow of Soma.

ॐ अजिताय नमः

om ajitāya namaḥ

95. Invincible (*Ajita*).

There is no hope in fighting with him. The next name clearly tells us how to be with him.

ॐ भक्तवत्सलाय नमः

om bhaktavatsalāya namaḥ

96. Affectionate (*Vatsala*) for the devotees (*Bhakta*) like a cow for its calf.

This makes clear that those who approach Ketu with respect and humbleness will obtain his grace and will not have to suffer from all the terrible things that have been mentioned.

ॐ सिंहासनाय नमः

om simhāsanāya namaḥ

97. Seated on a lion (*Simha*).

This is the mark of royalty. The lion seat or throne (*Simhāsana*) indicates the power over life and death. At the finest level of creation is a

roar, which is likened to the roar of a lion. It is the primordial sound. That is the place where he sits and that is where the consciousness of the wise sits.

ॐ केतुमूर्तये नमः

om ketumūrtaye namaḥ

98. Whose form (*Mūrti*) is *Ketu*. This indicates to us that it is the Supreme Lord who takes this form to bless or punish the world.

ॐ रवीन्दुद्युतिनाशकाय नमः

om ravīndudyutināśakāya namaḥ

99. Blotting out (*Nāshaka*) the light (*Dyuti*) of the Sun (*Ravi*) and the Moon (*Indu*).

Obviously, this refers to eclipses but we should also look at conjunctions between the luminaries and Ketu even when an actual eclipse is not taking place. The Sun with Ketu means the ego feels eclipsed but this conjunction can open the egoless state of consciousness. The Moon with Ketu can make life feel devoid of happiness but it can also give profound inner experiences. For example, mental experiences like visions.

ॐ अमराय नमः

om amarāya namaḥ

100. Immortal. Divine.

*Amara* is also the number 33 because there are said to be 33 crores of gods (1 crore is 10 million). 'Gods' are the individual expressions of the laws of nature. 33 is 3 x 11. Three indicates the house of desire and 11 the house of fulfilment of the desire. On the level of the gods, there is almost no gap between a desire and its fulfilment. Ketu facilitates human awareness reaching that level and beyond.

ॐ पीडकाय नमः

om pīḍakāya namaḥ

101. An oppressor (*Pīḍaka*).

His function is to crush everything down until it becomes so fine that it can fathom the truth.

ॐ अमर्त्याय नमः

om amartyāya namaḥ

102. Undying (*Amartya*). Without death.

That which remains after his crushing process is beyond the range of death.

ॐ विष्णुदृष्टाय नमः

om viṣṇudṛṣṭāya namaḥ

103. He received the Darshan (vision, *Dṛṣṭa*) of the Lord (*Viṣṇu*).

This occurred when the demon tried to steal the nectar and was decapitated creating Ketu and Rāhu as explained elsewhere (Rāhu 4).

ॐ असुरेश्वराय नमः

om asureśvarāya namaḥ

104. The ruler or chief (*Ishvara*) of those not drinking the nectar. *Asura* is sometimes translated as demon(s).

While Shukra (Venus) is Guru of the demons, he is the king. Asura, as an archetype, means those who are fully identified with the body and do not know the infinite nature of the soul. Because they cannot resist him, he can be considered their lord. For those of us seeking to know the Self, he can help us if we give him the respect due to a king.

ॐ भक्तरक्षाय नमः

om bhaktarakṣāya namaḥ

105. The protector (*Rakṣa*) of the devotees (*Bhakta*).

This name also appears under Rāhu and shows that the most terrific karmic forces in nature are still under the control of a pure heart. If we face our fears with simplicity and humility, then that power from which the fear emanates will protect us.

The universe is a very violent place. Mankind can be wiped off this planet without any notice by some routine cosmic event like a supernova in our corner of the galaxy. Probably, there are many other events that could cause this. However, the ancient seers found that within their own human consciousness they could traverse the vastness of space and could even encompass it all. They knew that which could not die, which lies within every one of us.

One of the greatest Vedic texts is the *Yoga Vasiṣṭha* (Parimal Publications, Delhi). This contains many statements that indicate the remarkable level of knowledge of the ancient Rishis. For example,

*'There is no counting of the atoms proceeding from the spirit and forming the three worlds both before and after the birth of the glorious Sun.'* 2.3.4

Where else in human history do we find people talking about the universe **before** the creation of the Sun?

*'There is nobody who can count the millions of orbs which at present form the three worlds.'* 2.3.5

Note that the Ancient Greeks identified just over 1,000 stars.

*'These orbs of light in the heaven, though they appear to be placed so near to us, are yet millions of leagues apart...' 'All bodies are formed by the combinations of atoms...'* 3.27.27, 29

In the story of Queen Līlā and the Goddess Saraswatī, Saraswatī takes Līlā on a tour of outer space. Having gone very far, Līlā comments,

*'Oh, the great distance we have come to, whence the great luminary of the Sun also, appears as small as an atom below.'* 3.29.50

The Goddess replies,

*'This is the great pole of the universe, which is scattered over with innumerable nebular stars...'* 3.29.52



It should be noted that our great civilization has never obtained a photo from a sufficient distance from the Sun that it is just a dot. Viking's last photo had the Earth as 0.12 of a pixel, but the Sun was still quite large.

ॐ वैचित्र्यकपोतस्यन्दनाय नमः

om vaicitryakapotasyandanāya namaḥ

106. Riding (*Syandana*) on a wonderfully coloured pigeon (*Vaichitrya Kapota*).

The pigeon or dove is his vehicle and, naturally, it is remarkable in diverse ways. Pigeons were considered portentous by the ancients.

ॐ विचित्रफलदायिने नमः

om vicitraphaladāyine namaḥ

107. Giving amazing and unexpected results (*Vichitra Phala*).

ॐ भक्ताभीष्टफलप्रदाय नमः

om bhaktābhīṣṭaphalapradāya namaḥ

108. Blessing the devotees (*Bhakta*) with the fulfilment (fruit, *Phala*) of their desires (*Abhīṣṭa*).

This is such a beautiful last name. One might expect that since Ketu is last and he seems so terrible that all would end in gloom. Fortunately, the ancients have left us with a great promise. If we live in goodness and purity to the best of our ability, nothing is beyond our reach, even the ultimate Truth, the ocean of bliss.

ॐ तत् सत्

Om tat sat

# THE MANTRAS OF SURYA IN DEVANAGARI

- |                               |   |
|-------------------------------|---|
| 1. ॐ अरुणाय नमः               | 27. ॐ उग्ररूपाय नमः                       |
| 2. ॐ शरण्याय नमः              | 28. ॐ ऊर्ध्वगाय नमः                       |
| 3. ॐ करुणारससिन्धवे नमः       | 29. ॐ विवस्वते नमः                        |
| 4. ॐ असमानबलाय नमः            | 30. ॐ उद्यत्किरनजालाय नमः                 |
| 5. ॐ आर्तरक्षकाय नमः          | 31. ॐ हृषीकेशाय नमः                       |
| 6. ॐ आदित्याय नमः             | 32. ॐ ऊजस्वलाय नमः                        |
| 7. ॐ आदिभूताय नमः             | 33. ॐ वीराय नमः                           |
| 8. ॐ अखिलागमवेदिने नमः        | 34. ॐ निर्जराय नमः                        |
| 9. ॐ अच्युताय नमः             | 35. ॐ जयाय नमः                            |
| 10. ॐ अखिलज्ञाय नमः           | 36. ॐ ऊरुद्वयविनिर्मुक्तनिज सारथये<br>नमः |
| 11. ॐ अनन्ताय नमः             | 37. ॐ ऋशिवन्द्याय नमः                     |
| 12. ॐ इनाय नमः                | 38. ॐ रुग्हन्त्रे नमः                     |
| 13. ॐ विश्वरूपाय नमः          | 39. ॐ ऋक्षचक्रचराय नमः                    |
| 14. ॐ इज्याय नमः              | 40. ॐ ऋजुस्वभाववित्ताय नमः                |
| 15. ॐ इन्द्राय नमः            | 41. ॐ नित्यस्तुत्याय नमः                  |
| 16. ॐ भानवे नमः               | 42. ॐ ऋकारमातृकावर्णरूपाय नमः             |
| 17. ॐ इन्दिरामन्दिराप्ताय नमः | 43. ॐ उज्ज्वलतेजसे नमः                    |
| 18. ॐ वन्दनीयाय नमः           | 44. ॐ ऋक्षाधिनाथमित्राय नमः               |
| 19. ॐ ईशाय नमः                | 45. ॐ पुष्कराक्षाय नमः                    |
| 20. ॐ सुप्रसन्नाय नमः         | 46. ॐ लूप्तदन्ताय नमः                     |
| 21. ॐ सुशीलाय नमः             | 47. ॐ शान्ताय नमः                         |
| 22. ॐ सुवर्चसे नमः            | 48. ॐ कान्तिदाय नमः                       |
| 23. ॐ वसुप्रदाय नमः           | 49. ॐ घनाय नमः                            |
| 24. ॐ वसवे नमः                | 50. ॐ कनकनकभूषणाय नमः                     |
| 25. ॐ वासुदेवाय नमः           | 51. ॐ खद्योताय नमः                        |
| 26. ॐ उज्ज्वलाय नमः           |   |

52. ॐ लूनिताखिलदैत्याय नमः
53. ॐ सत्यानन्दस्वरूपिणे नमः
54. ॐ अपवर्गप्रदाय नमः
55. ॐ आतशरण्याय नमः
56. ॐ एकाकिने नमः
57. ॐ भगवते नमः
58. ॐ सृष्टितस्थित्यन्तकारिणे नमः
59. ॐ गुणात्मने नमः
60. ॐ घृणिभृते नमः
61. ॐ वृहते नमः
62. ॐ ब्रह्मणे नमः
63. ॐ ऐश्वर्यदाय नमः
64. ॐ शर्वाय नमः
65. ॐ हरिदश्वाय नमः
66. ॐ शौरये नमः
67. ॐ दशदिक्संप्रकाशाय नमः
68. ॐ भक्तवश्याय नमः
69. ॐ ओजस्कराय नमः
70. ॐ जयिने नमः
71. ॐ जगदानन्दहेतवे नमः
72. ॐ जन्ममृत्युजराव्याधि वर्जिताय नमः
73. ॐ औन्नत्यपदसञ्चार स्थस्थाय नमः
74. ॐ असुरारये नमः
75. ॐ कमनीयकराय नमः
76. ॐ अन्नवल्लभाय नमः
77. ॐ अन्तर्बहिःप्रकाशाय नमः
78. ॐ अचिन्त्याय नमः
79. ॐ आत्मरूपिणे नमः
80. ॐ अच्युताय नमः
81. ॐ अमरेशाय नमः
82. ॐ परस्मै ज्योतिषे नमः
83. ॐ अहस्कराय नमः
84. ॐ रवये नमः
85. ॐ हरये नमः
86. ॐ परमात्मने नमः
87. ॐ तरुणाय नमः
88. ॐ वरेण्याय नमः
89. ॐ ग्रहाणां पतये नमः
90. ॐ भास्कराय नमः
91. ॐ आदिमध्यान्तरहिताय नमः
92. ॐ सौख्यप्रदाय नमः
93. ॐ सकलजगतां पतये नमः
94. ॐ सूर्याय नमः
95. ॐ कवये नमः
96. ॐ नारायणाय नमः
97. ॐ परेशाय नमः
98. ॐ तेजोरूपाय नमः
99. ॐ श्रीं हिरण्यगर्भाय नमः
100. ॐ ह्रीं सम्पत्कराय नमः
101. ॐ ऐं इष्टार्थदाय नमः
102. ॐ अं सुप्रसन्नाय नमः
103. ॐ श्रीमते नमः
104. ॐ श्रेयसे नमः
105. ॐ सौख्यदायिने नमः
106. ॐ दीप्तमूर्तये नमः
107. ॐ निखिलागमवेद्याय नमः
108. ॐ नित्यानन्दाय नमः

## THE MANTRAS OF SURYA IN TRANSLITERATION

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| 1. om aruṇāya namaḥ                              | 37. om ṛṣivandyāya namaḥ               |
| 2. om śaraṇyāya namaḥ                            | 38. om rughantre namaḥ                 |
| 3. om karuṇārasasindhava namaḥ                   | 39. om ṛkṣacakracarāya namaḥ           |
| 4. om asamānabalāya namaḥ                        | 40. om ṛjusvabhāvavittāya namaḥ        |
| 5. om ārtarakṣakāya namaḥ                        | 41. om nityastutyāya namaḥ             |
| 6. om ādityāya namaḥ                             | 42. om ṛkāramāṭṛkāvarṇarūpāya<br>namaḥ |
| 7. om ādibhūtāya namaḥ                           | 43. om ujjvalatejase namaḥ             |
| 8. om akhilāgamavedine namaḥ                     | 44. om ṛkṣādhināthamitrāya namaḥ       |
| 9. om acyutāya namaḥ                             | 45. om puṣkarākṣāya namaḥ              |
| 10. om akhilajñāya namaḥ                         | 46. om luptadantāya namaḥ              |
| 11. om anantāya namaḥ                            | 47. om śāntāya namaḥ                   |
| 12. om ināya namaḥ                               | 48. om kāntidāya namaḥ                 |
| 13. om viśvarūpāya namaḥ                         | 49. om ghanāya namaḥ                   |
| 14. om ijjāya namaḥ                              | 50. om kanatkanakabhūṣaṇāya<br>namaḥ   |
| 15. om indrāya namaḥ                             | 51. om khadyotāya namaḥ                |
| 16. om bhānave namaḥ                             | 52. om lūnitākhilladaityāya namaḥ      |
| 17. om indirāmandirāptāya namaḥ                  | 53. om satyānandasvarūpiṇe<br>namaḥ    |
| 18. om vandaniyāya namaḥ                         | 54. om apavargapradāya namaḥ           |
| 19. om īśāya namaḥ                               | 55. om ārtasaraṇyāya namaḥ             |
| 20. om suprasannāya namaḥ                        | 56. om ekākine namaḥ                   |
| 21. om suśīlāya namaḥ                            | 57. om bhagavate namaḥ                 |
| 22. om suvarcase namaḥ                           | 58. om ṛṣṭisthityantakāriṇe namaḥ      |
| 23. om vasupradāya namaḥ                         | 59. om guṇātmāne namaḥ                 |
| 24. om vasave namaḥ                              | 60. om ghṛṇibhṛte namaḥ                |
| 25. om vāsudevāya namaḥ                          | 61. om bṛhate namaḥ                    |
| 26. om ujjvalāya namaḥ                           | 62. om brahmaṇe namaḥ                  |
| 27. om ugrarūpāya namaḥ                          | 63. om aiśvaryadāya namaḥ              |
| 28. om ūrdhvagāya namaḥ                          | 64. om śarvāya namaḥ                   |
| 29. om vivasvate namaḥ                           | 65. om haridaśvāya namaḥ               |
| 30. om udyatkiranajālāya namaḥ                   | 66. om śauraye namaḥ                   |
| 31. om hr̥ṣikeśāya namaḥ                         | 67. om daśadikṣaṃprakāśāya<br>namaḥ    |
| 32. om ūrjasvalāya namaḥ                         | 68. om bhaktavaśyāya namaḥ             |
| 33. om vīrāya namaḥ                              | 69. om ojaskarāya namaḥ                |
| 34. om nirjarāya namaḥ                           |  |
| 35. om jayāya namaḥ                              |  |
| 36. om ūrudvayavinirmukta<br>nijasārathaye namaḥ |  |

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| 70. om jayine namaḥ                          | 90. om bhāskarāya namaḥ           |
| 71. om jagadānandahetave namaḥ               | 91. om ādimadhyāntarahitāya namaḥ |
| 72. om janmamṛtyujarāvyādhi varjitāya namaḥ  | 92. om saukhyapradāya namaḥ       |
| 73. om aunnatyapadasaṅcāra rathasthāya namaḥ | 93. om sakalajagatāṁ pataye namaḥ |
| 74. om asurāraye namaḥ                       | 94. om sūryāya namaḥ              |
| 75. om kamanīyakarāya namaḥ                  | 95. om kavaye namaḥ               |
| 76. om abjavallabhāya namaḥ                  | 96. om nārāyaṇāya namaḥ           |
| 77. om antarbahiḥprakāśāya namaḥ             | 97. om pareśāya namaḥ             |
| 78. om acintyāya namaḥ                       | 98. om tejorūpāya namaḥ           |
| 79. om ātmarūpiṇe namaḥ                      | 99. om śrīm hiraṇyagarbhāya namaḥ |
| 80. om acyutāya namaḥ                        | 100. om hrīm sampatkarāya namaḥ   |
| 81. om amareśāya namaḥ                       | 101. om aīm iṣṭārthadāya namaḥ    |
| 82. om parasmai jyotiṣe namaḥ                | 102. om aīm suprasannāya namaḥ    |
| 83. om ahaskarāya namaḥ                      | 103. om śrīmate namaḥ             |
| 84. om ravaye namaḥ                          | 104. om śreyase namaḥ             |
| 85. om haraye namaḥ                          | 105. om saukhyadāyine namaḥ       |
| 86. om paramātmāne namaḥ                     | 106. om dīptamūrtaye namaḥ        |
| 87. om taruṇāya namaḥ                        | 107. om nikhilāgamavedyāya namaḥ  |
| 88. om vareṇyāya namaḥ                       | 108. om nityānandāya namaḥ        |
| 89. om grahāṇām pataye namaḥ                 |                                   |

## THE MANTRAS OF CHANDRA IN DEVANAGARI

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| 1. ॐ श्रीमते नमः     | 10. ॐ जितेन्द्रियाय नमः          |
| 2. ॐ शशधराय नमः      | 11. ॐ जयोद्योगाय नमः             |
| 3. ॐ चन्द्राय नमः    | 12. ॐ ज्योतिश्चक्रप्रवर्तकाय नमः |
| 4. ॐ ताराधीशाय नमः   | 13. ॐ विकर्तनानुजाय नमः          |
| 5. ॐ निशाकराय नमः    | 14. ॐ वीराय नमः                  |
| 6. ॐ सुधानिधये नमः   | 15. ॐ वीश्वेशाय नमः              |
| 7. ॐ सदाराध्याय नमः  | 16. ॐ विदुषाम्पतये नमः           |
| 8. ॐ सत्पतये नमः     | 17. ॐ दोषाकराय नमः               |
| 9. ॐ साधुपूजिताय नमः | 18. ॐ दुष्टदूराय नमः             |

19. ॐ पुष्टिमते नमः
20. ॐ शिष्टपालकाय नमः
21. ॐ अष्टमूर्तिप्रियाय नमः
22. ॐ अनन्ताय नमः
23. ॐ कष्टदारुकुठारकाय नमः
24. ॐ स्वप्रकाशाय नमः
25. ॐ प्रकाशात्मने नमः
26. ॐ द्युचराय नमः
27. ॐ देवभोजनाय नमः
28. ॐ कलाधराय नमः
29. ॐ कालहेतवे नमः
30. ॐ कामकृते नमः
31. ॐ कामदायकाय नमः
32. ॐ मृत्युसम्हारकाय नमः
33. ॐ अमर्त्याय नमः
34. ॐ नित्यानुष्ठानदायकाय नमः
35. ॐ क्षपाकराय नमः
36. ॐ क्षीनपापाय नमः
37. ॐ क्षयवृद्धिसमन्विताय नमः
38. ॐ जैवातृकाय नमः
39. ॐ शुचये नमः
40. ॐ शुभ्राय नमः
41. ॐ जयिने नमः
42. ॐ जयफलप्रदाय नमः
43. ॐ सुधामयाय नमः
44. ॐ सुरस्वामिने नमः
45. ॐ भक्तानामिष्टदायकाय नमः
46. ॐ भुक्तिदाय नमः
47. ॐ मुक्तिदाय नमः
48. ॐ भद्राय नमः
49. ॐ भक्तदारिद्र्यभञ्जनाय नमः
50. ॐ सामगानप्रियाय नमः
51. ॐ सवरक्षकाय नमः
52. ॐ सार्गरोद्भवाय नमः
53. ॐ भयान्तकृते नमः
54. ॐ भक्तिशाय्याय नमः
55. ॐ भववन्धविमोचकाय नमः
56. ॐ जगत्प्रकाशकिरणाय नमः
57. ॐ जगदानन्दकारणाय नमः
58. ॐ निःसपत्नाय नमः
59. ॐ निराहाराय नमः
60. ॐ निर्विकाराय नमः
61. ॐ निरामयाय नमः
62. ॐ भूच्छायाऽच्छादिताय नमः
63. ॐ भव्याय नमः
64. ॐ भुवनप्रतिपालकाय नमः
65. ॐ सकलार्तिहराय नमः
66. ॐ सौम्यजनकाय नमः
67. ॐ साधुवन्दिताय नमः
68. ॐ सर्वागमज्ञाय नमः
69. ॐ सर्वज्ञाय नमः
70. ॐ सनकादिभुनिस्तुत्याय नमः
71. ॐ सितच्छत्रध्वजोपेताय नमः
72. ॐ सिताङ्गाय नमः
73. ॐ सितभूषणाय नमः
74. ॐ श्वेतमात्याम्बरधराय नमः
75. ॐ श्वेतगन्धानुलेपनाय नमः
76. ॐ दशाश्वरथसंरूढाय नमः
77. ॐ दण्डपाणये नमः
78. ॐ धनुर्धरये नमः

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| 79. ॐ कुन्दपुष्पोज्ज्वलाकाराय नमः      | 94. ॐ मेरुगोत्रप्रदक्षिणाय नमः |
| 80. ॐ नयनाब्जसमुद्भवाय नमः             | 95. ॐ ग्रहमण्डलमध्यस्थाय नमः   |
| 81. ॐ आत्रेयगोत्रजाय नमः               | 96. ॐ ग्रसितार्काय नमः         |
| 82. ॐ अत्यन्तविनयाय नमः                | 97. ॐ ग्रहाधिपय नमः            |
| 83. ॐ प्रियदायकाय नमः                  | 98. ॐ द्विजराजाय नमः           |
| 84. ॐ करुणारससम्पूणाय नमः              | 99. ॐ द्युतिलकाय नमः           |
| 85. ॐ कर्कटप्रभवे नमः                  | 100. ॐ द्विभुजाय नमः           |
| 86. ॐ अव्ययाय नमः                      | 101. ॐ द्विजपूजिताय नमः        |
| 87. ॐ चतुरश्रासनाख्ण्डाय नमः           | 102. ॐ औदुम्बरनगावासाय नमः     |
| 88. ॐ चतुराय नमः                       | 103. ॐ उदाराय नमः              |
| 89. ॐ दिव्यवाहनाय नमः                  | 104. ॐ रोहिणीपतये नमः          |
| 90. ॐ विवस्वन्मण्डला ज्ञेयवासाय<br>नमः | 105. ॐ नित्योदयाय नमः          |
| 91. ॐ वसुसमृद्धिदाय नमः                | 106. ॐ मुनिस्तुत्याय नमः       |
| 92. ॐ महेश्वरप्रियाय नमः               | 107. ॐ नित्यानन्दफलप्रदाय नमः  |
| 93. ॐ दान्ताय नमः                      | 108. ॐ सकलाह्लादनकराय नमः      |
|  | 109. ॐ पलाशेभ्यप्रियाय नमः     |

## THE MANTRAS OF CHANDRA IN TRANSLITERATION

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|---|--------------------------------------|
| 1. om śrimate namaḥ                     | 13. om vikartanānujāya namaḥ         |
| 2. om śaśadharāya namaḥ                 | 14. om vīrāya namaḥ                  |
| 3. om candrāya namaḥ                    | 15. om vīśveśāya namaḥ               |
| 4. om tārādhīśāya namaḥ                 | 16. om viduṣāmpataye namaḥ           |
| 5. om niśākarāya namaḥ                  | 17. om doṣākarāya namaḥ              |
| 6. om sudhānidhaye namaḥ                | 18. om duṣṭadūrāya namaḥ             |
| 7. om sadārādhyaḥ namaḥ                 | 19. om puṣṭimate namaḥ               |
| 8. om satpataye namaḥ                   | 20. om śiṣṭapālākāya namaḥ           |
| 9. om sādhipūjītāya namaḥ               | 21. om aṣṭamūrtipriyāya namaḥ        |
| 10. om jītenḍriyāya namaḥ               | 22. om anantāya namaḥ                |
| 11. om jayodyogāya namaḥ                | 23. om kaṣṭadārukuṭhārākāya<br>namaḥ |
| 12. om jyotiścakrapravartakāya<br>namaḥ | 24. om svaprakāśāya namaḥ            |

25. om prakāśātmane namaḥ
26. om dyucarāya namaḥ
27. om devabhojanāya namaḥ
28. om kalāḍharāya namaḥ
29. om kālahetave namaḥ
30. om kāmakṛte namaḥ
31. om kāmādāyakāya namaḥ
32. om mṛtyusamhārakāya namaḥ
33. om amartyāya namaḥ
34. om nityānuṣṭhānadāyakāya namaḥ
35. om kṣapākarāya namaḥ
36. om kṣīnapāpāya namaḥ
37. om kṣayavṛddhisamanvitāya namaḥ
38. om jaivātrkāya namaḥ
39. om śucaye namaḥ
40. om śubhrāya namaḥ
41. om jayine namaḥ
42. om jayaphalapradāya namaḥ
43. om sudhāmayāya namaḥ
44. om surasvāmine namaḥ
45. om bhaktānāmiṣṭadāyakāya namaḥ
46. om bhuktidāya namaḥ
47. om muktidāya namaḥ
48. om bhadrāya namaḥ
49. om bhaktadāridryabhañjanāya namaḥ
50. om sāmāgānapriyāya namaḥ
51. om sarvarakṣakāya namaḥ
52. om sārgarodbhavāya namaḥ
53. om bhayāntakṛte namaḥ
54. om bhaktigamyāya namaḥ
55. om bhavabandhavimocakāya namaḥ
56. om jagatprakāśakiraṇāya namaḥ
57. om jagadānandakāraṇāya namaḥ
58. om niḥsapatnāya namaḥ
59. om nirāhārāya namaḥ
60. om nīrvikārāya namaḥ
61. om nirāmayāya namaḥ
62. om bhūcchāyā'cchāditāya namaḥ
63. om bhavyāya namaḥ
64. om bhuvanapratipālākāya namaḥ
65. om sakalārtiharāya namaḥ
66. om saumyajanakāya namaḥ
67. om sādhuvanditāya namaḥ
68. om sarvāgamajñāya namaḥ
69. om sarvajñāya namaḥ
70. om sanakādimunistutyāya namaḥ
71. om sitacchatradhvajopetāya namaḥ
72. om sitāṅgāya namaḥ
73. om sitabhūṣaṇāya namaḥ
74. om śvetamālyāambaradharāya namaḥ
75. om śvetagandhānulepanāya namaḥ
76. om daśāśvarathasamrūḍhāya namaḥ
77. om daṇḍapāṇaye namaḥ
78. om dhanurdharaye namaḥ
79. om kundapuspojjvalākārāya namaḥ
80. om nayanābjasamudbhavāya namaḥ
81. om ātreyagotrajāya namaḥ
82. om atyantavinayāya namaḥ
83. om priyadāyakāya namaḥ
84. om karuṇārasasampūrṇāya namaḥ
85. om karkaṭaprabhave namaḥ
86. om avyayāya namaḥ
87. om caturaśrāsanārūḍhāya namaḥ
88. om caturāya namaḥ
89. om divyavāhanāya namaḥ
90. om vivasvan maṇḍalājñeyavāsāya namaḥ
91. om vasusamṛddhidāya namaḥ
92. om maheśvarapriyāya namaḥ
93. om dāntāya namaḥ



94. om merugotravadakṣiṇāya  
namaḥ  
95. om  
grahamaṇḍalamadhyasthāya  
namaḥ  
96. om grasiṭārkaḃaya namaḥ  
97. om grahādhīpāya namaḥ  
98. om dvijarājāya namaḥ  
99. om dyutiḥakāya namaḥ  
100. om dvibhujāya namaḥ  
101. om dvijapūjīṭāya namaḥ

102. om audumbaranagāvāsāya  
namaḥ  
103. om udārāya namaḥ  
104. om rohiṇīpataye namaḥ  
105. om nityodayāya namaḥ  
106. om munistutyāya namaḥ  
107. om nityānandaphalapradāya  
namaḥ  
108. om sakalāhlādanakarāya  
namaḥ  
109. om palāśedhmapriyāya  
namaḥ

## THE MANTRAS OF MANGALA IN DEVANAGARI

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|-----------------------------|-----------------------------------|
| 1. ॐ महीसुताय नमः           | 18. ॐ सुब्रह्मण्याय नमः           |
| 2. ॐ महाभागाय नमः           | 19. ॐ सुखप्रदाय नमः               |
| 3. ॐ मङ्गलाय नमः            | 20. ॐ वकस्तप्पादिगमनाय नमः        |
| 4. ॐ मङ्गलप्रदाय नमः        | 21. ॐ वरेण्याय नमः                |
| 5. ॐ महावीराय नमः           | 22. ॐ वरदाय नमः                   |
| 6. ॐ महाशूराय नमः           | 23. ॐ सुखिने नमः                  |
| 7. ॐ महावलपराक्रमाय नमः     | 24. ॐ वीरभद्राय नमः               |
| 8. ॐ महारौद्राय नमः         | 25. ॐ विरूपाक्षाय नमः             |
| 9. ॐ महाभद्राय नमः          | 26. ॐ विदूरस्थाय नमः              |
| 10. ॐ माननीयाय नमः          | 27. ॐ विभावसवे नमः                |
| 11. ॐ दयाकराय नमः           | 28. ॐ नक्षत्रचक्रसंचारिणे नमः     |
| 12. ॐ मानदाय नमः            | 29. ॐ क्षत्रपाय नमः               |
| 13. ॐ अपर्वणाय नमः          | 30. ॐ क्षात्रवर्जिताय नमः         |
| 14. ॐ कूराय नमः             | 31. ॐ क्षयवृद्धिविनिर्मुक्ताय नमः |
| 15. ॐ तापत्रयविवर्जिताय नमः | 32. ॐ क्षमायुक्ताय नमः            |
| 16. ॐ सुप्रतीपाय नमः        | 33. ॐ विचक्षणाय नमः               |
| 17. ॐ सुताम्राक्षाय नमः     | 34. ॐ अक्षीणफलदाय नमः             |

35. ॐ चतुर्वर्गफलप्रदाय नमः
36. ॐ वीतरागाय नमः
37. ॐ वीतभयाय नमः
38. ॐ विज्वराय नमः
39. ॐ विश्वकारणाय नमः
40. ॐ नक्षत्रराशिसंचाराय नमः
41. ॐ नानाभयनिकृन्तनाय नमः
42. ॐ वन्दारुजनवान्धवाय नमः
43. ॐ वक्राकुञ्चितमूर्धजाय नमः
44. ॐ कमनीयाय नमः
45. ॐ दयासाराय नमः
46. ॐ कनक्तनकभूषणाय नमः
47. ॐ भयघ्नाय नमः
48. ॐ भव्यफलदाय नमः
49. ॐ भक्ताभयवरप्रदाय नमः
50. ॐ शत्रुहन्त्रे नमः
51. ॐ शमोपेताय नमः
52. ॐ शरणागतपोषणाय नमः
53. ॐ साहसिने नमः
54. ॐ सद्गुणाध्यक्षाय नमः
55. ॐ साधवे नमः
56. ॐ समरदुर्जयाय नमः
57. ॐ दुष्टदूराय नमः
58. ॐ त्रिष्टपूज्याय नमः
59. ॐ सर्वकष्टनिवारकाय नमः
60. ॐ दुश्श्रेष्ठावारकाय नमः
61. ॐ दुःखभञ्जनाय नमः
62. ॐ दुर्धराय नमः
63. ॐ हरये नमः
64. ॐ दुःस्वप्नहन्त्रे नमः
65. ॐ दुर्धर्षाय नमः
66. ॐ दुष्टगर्वविमोचनाय नमः
67. ॐ भरद्वाजकुलोद्भूताय नमः
68. ॐ भूसुताय नमः
69. ॐ भव्यभूषणाय नमः
70. ॐ रक्तावराय नमः
71. ॐ रक्तवपुषे नमः
72. ॐ भक्तपालनतत्पराय नमः
73. ॐ चतुर्भुजाय नमः
74. ॐ गदाधारिणे नमः
75. ॐ मेषवाहाय नमः
76. ॐ मिताशनाय नमः
77. ॐ शक्तिशूलधराय नमः
78. ॐ शक्ताय नमः
79. ॐ शस्त्रविद्याविशारदाय नमः
80. ॐ तार्किकाय नमः
81. ॐ तामसाधाराय नमः
82. ॐ तपस्विने नमः
83. ॐ ताम्रलोचनाय नमः
84. ॐ तप्तकाञ्चनसंकाशाय नमः
85. ॐ रक्तकिञ्चिल्कसन्निभाय नमः
86. ॐ गोत्राऽधिदेवाय नमः
87. ॐ गोमध्यचराय नमः
88. ॐ गुणविभूषणाय नमः
89. ॐ असृजे नमः
90. ॐ अङ्गारकाय नमः
91. ॐ अवन्तीदेशाधीशाय नमः
92. ॐ जनार्दनाय नमः
93. ॐ सूर्ययाम्यप्रदेशस्थाय नमः
94. ॐ युने नमः

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|-----------------------------|-------------------------------|
| 95. ॐ याम्यहरिन्मुकाय नमः   | 102. ॐ शुभावहाय नमः           |
| 96. ॐ त्रिकोणमण्डलगताय नमः  | 103. ॐ मेषवृश्चिकराशीशाय नमः  |
| 97. ॐ त्रिदशधिपसन्नुताय नमः | 104. ॐ मेषाग्निने नमः         |
| 98. ॐ शुचये नमः             | 105. ॐ मितभाषणाय नमः          |
| 99. ॐ शुचिकराय नमः          | 106. ॐ सुखप्रदाय नमः          |
| 100. ॐ शूराय नमः            | 107. ॐ सूरूपाक्षाय नमः        |
| 101. ॐ शुचिवश्याय नमः       | 108. ॐ सर्वाभीष्टफलप्रदाय नमः |

## THE MANTRAS OF MANGALA IN TRANSLITERATION

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| 1. om mahīsutāya namaḥ                 | 26. om vidūrasthāya namaḥ               |
| 2. om mahābhāgāya namaḥ                | 27. om vibhāvasave namaḥ                |
| 3. om maṅgalāya namaḥ                  | 28. om nakṣatracakrasaṁcāriṇe<br>namaḥ  |
| 4. om maṅgalapradāya namaḥ             | 29. om kṣatrapāya namaḥ                 |
| 5. om mahāvīrāya namaḥ                 | 30. om kṣātravarjitāya namaḥ            |
| 6. om mahāśūrāya namaḥ                 | 31. om kṣayavṛddhivinirmuktāya<br>namaḥ |
| 7. om mahābalaparākramāya<br>namaḥ     | 32. om kṣamāyuktāya namaḥ               |
| 8. om mahāraudrāya namaḥ               | 33. om vicakṣaṇāya namaḥ                |
| 9. om mahābhadrāya namaḥ               | 34. om akṣīṇaphaladāya namaḥ            |
| 10. om mānanīyāya namaḥ                | 35. om caturvargaphalapradāya<br>namaḥ  |
| 11. om dayākarāya namaḥ                | 36. om vītarāgāya namaḥ                 |
| 12. om mānadāya namaḥ                  | 37. om vītabhayāya namaḥ                |
| 13. om aparvaṇāya namaḥ                | 38. om vijvarāya namaḥ                  |
| 14. om krūrāya namaḥ                   | 39. om viśvakāraṇāya namaḥ              |
| 15. om tāpatrayavivarjitāya namaḥ      | 40. om nakṣatrarāśisaṁcārāya<br>namaḥ   |
| 16. om supratīpāya namaḥ               | 41. om nānābhayanikṛntanāya<br>namaḥ    |
| 17. om sūtāmraṁkṣāya namaḥ             | 42. om vandārujanabāndhavāya<br>namaḥ   |
| 18. om subrahmaṇyāya namaḥ             | 43. om vakrākuṇṭcitamūrdhajāya<br>namaḥ |
| 19. om sukhapradāya namaḥ              | 44. om kamanīyāya namaḥ                 |
| 20. om vakrastambhādīgamanāya<br>namaḥ | 45. om dayāsārāya namaḥ                 |
| 21. om vareṇyāya namaḥ                 |   |
| 22. om varadāya namaḥ                  |   |
| 23. om sukhine namaḥ                   |   |
| 24. om vīrabhadrāya namaḥ              |   |
| 25. om virūpākṣāya namaḥ               |   |

46. om kanatkanakabhūṣaṇāya namaḥ
47. om bhayaghnāya namaḥ
48. om bhavyaphaladāya namaḥ
49. om bhaktābhayavarapradāya namaḥ
50. om śatruhantre namaḥ
51. om śamopetāya namaḥ
52. om śaraṇāgatapoṣaṇāya namaḥ
53. om sāhasine namaḥ
54. om sadguṇādhyakṣāya namaḥ
55. om sādhave namaḥ
56. om samaradurjayāya namaḥ
57. om duṣṭadūrāya namaḥ
58. om śiṣṭapūjyāya namaḥ
59. om sarvakaṣṭhanivāraṇāya namaḥ
60. om duṣceṣṭāvāraṇāya namaḥ
61. om duḥkhabhañjanāya namaḥ
62. om durdharāya namaḥ
63. om haraye namaḥ
64. om duḥsvapnahantre namaḥ
65. om durdharṣāya namaḥ
66. om duṣṭagarvavimocanāya namaḥ
67. om bharadvājakulodbhūtāya namaḥ
68. om bhūsutāya namaḥ
69. om bhavyabhūṣaṇāya namaḥ
70. om raktāmbarāya namaḥ
71. om raktavapuṣe namaḥ
72. om bhaktapālanatparāya namaḥ
73. om caturbhujāya namaḥ
74. om gadādhāriṇe namaḥ
75. om meṣavāhāya namaḥ
76. om mitāśanāya namaḥ
77. om śaktiśūladharāya namaḥ
78. om śaktāya namaḥ
79. om śastravidyāviśārādāya namaḥ
80. om tārṅikāya namaḥ
81. om tāmasādhārāya namaḥ
82. om tapasvine namaḥ
83. om tāmralocanāya namaḥ
84. om taptakāñcanasamkāśāya namaḥ
85. om raktakīñjilkasannibhāya namaḥ
86. om gotrā'dhidevāya namaḥ
87. om gomadhyacarāya namaḥ
88. om guṇavibhūṣaṇāya namaḥ
89. om asrje namaḥ
90. om aṅgārakāya namaḥ
91. om avantīdeśādhīśāya namaḥ
92. om janārdanāya namaḥ
93. om sūryayāmyapradeśasthāya namaḥ
94. om yune namaḥ
95. om yāmyaharinmukāya namaḥ
96. om trikoṇamaṇḍalagatāya namaḥ
97. om tridaśādhipasannutāya namaḥ
98. om śucaye namaḥ
99. om śucikarāya namaḥ
100. om sūrāya namaḥ
101. om śucivaśyāya namaḥ
102. om śubhāvahāya namaḥ
103. om meṣavṛścikarāśīśāya namaḥ
104. om medhāvine namaḥ
105. om mitabhāṣaṇāya namaḥ
106. om sukhapradāya namaḥ
107. om surūpākṣāya namaḥ
108. om sarvābhīṣṭaphalapradāya namaḥ

## THE MANTRAS OF BUDHA IN DEVANAGARI

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|--------------------------------|------------------------------|
| 1. ॐ बुधाय नमः                 | 26. ॐ विविधागमसारज्ञाय नमः   |
| 2. ॐ बुधार्चिताय नमः           | 27. ॐ वीर्यवते नमः           |
| 3. ॐ सौम्याय नमः               | 28. ॐ विगतज्वराय नमः         |
| 4. ॐ सौम्यचित्ताय नमः          | 29. ॐ त्रिवर्गफलदाय नमः      |
| 5. ॐ शुभप्रदाय नमः             | 30. ॐ अनन्ताय नमः            |
| 6. ॐ दृढव्रताय नमः             | 31. ॐ त्रिदशाधिपपूजिताय नमः  |
| 7. ॐ दृढफलाय नमः               | 32. ॐ बुद्धिमते नमः          |
| 8. ॐ श्रुतिजालप्रबोधकाय नमः    | 33. ॐ बहुशास्त्रज्ञाय नमः    |
| 9. ॐ सत्याऽवासाय नमः           | 34. ॐ बलिने नमः              |
| 10. ॐ सत्यवचसे नमः             | 35. ॐ बन्धविमोचकाय नमः       |
| 11. ॐ श्रेयसां पतये नमः        | 36. ॐ वक्रातिवक्रगमनाय नमः   |
| 12. ॐ अव्ययाय नमः              | 37. ॐ वासवाय नमः             |
| 13. ॐ सोमजाय नमः               | 38. ॐ वसुधाधिपाय नमः         |
| 14. ॐ सुखदाय नमः               | 39. ॐ प्रसन्नवदनाय नमः       |
| 15. ॐ श्रीमते नमः              | 40. ॐ बन्धाय नमः             |
| 16. ॐ सोमवंशप्रदीपकाय नमः      | 41. ॐ वरेण्याय नमः           |
| 17. ॐ वेदविदे नमः              | 42. ॐ वाग्वित्क्षणाय नमः     |
| 18. ॐ वेदतत्त्वज्ञाय नमः       | 43. ॐ सत्यवते नमः            |
| 19. ॐ वेदान्तज्ञाणभास्कराय नमः | 44. ॐ सत्यसंकल्पाय नमः       |
| 20. ॐ विद्याविचक्षणाय नमः      | 45. ॐ सत्यबन्धवे नमः         |
| 21. ॐ विदुषे नमः               | 46. ॐ सदादराय नमः            |
| 22. ॐ विद्वत्प्रीतिकराय नमः    | 47. ॐ सर्वरोगप्रशमनाय नमः    |
| 23. ॐ ऋजवे नमः                 | 48. ॐ सर्वमृत्युनिवारकाय नमः |
| 24. ॐ विश्वानुकूलसञ्चाराय नमः  | 49. ॐ वानिज्यनिपुणाय नमः     |
| 25. ॐ विशेषविनयान्विताय नमः    | 50. ॐ वश्याय नमः             |

51. ॐ वाताङ्गाय नमः
52. ॐ वातरोगहृते नमः
53. ॐ स्थूलाय नमः
54. ॐ स्थैर्यगुणाध्यक्षाय नमः
55. ॐ स्थूलसूक्ष्मादिकारणाय नमः
56. ॐ अप्रकाशाय नमः
57. ॐ प्रकाशात्मने नमः
58. ॐ घनाय नमः
59. ॐ गगनभूषणाय नमः
60. ॐ विधिस्तुत्याय नमः
61. ॐ विशालाक्षाय नमः
62. ॐ विद्वज्जनमनोहराय नमः
63. ॐ चारुशीलाय नमः
64. ॐ स्वप्रकाशाय नमः
65. ॐ चपलाय नमः
66. ॐ जितेन्द्रियाय नमः
67. ॐ उदङ्मुखाय नमः
68. ॐ मखासक्ताय नमः
69. ॐ मगधाधिपतये नमः
70. ॐ हरये नमः
71. ॐ सौम्यवत्सरसंजाताय नमः
72. ॐ सोमप्रियकराय नमः
73. ॐ महते नमः
74. ॐ सिंहधिरूढाय नमः
75. ॐ सर्वज्ञाय नमः
76. ॐ शिखिवर्णाय नमः
77. ॐ शिवंकराय नमः
78. ॐ पीताम्बराय नमः
79. ॐ पीतवपुषे नमः
80. ॐ पीतच्छत्रध्वजाङ्किताय नमः
81. ॐ खड्गचर्मधराय नमः
82. ॐ कार्यकर्त्रे नमः
83. ॐ कलूषहारकाय नमः
84. ॐ आत्रेयगोत्रजाय नमः
85. ॐ अत्यन्तविनयाय नमः
86. ॐ विश्वपावनाय नमः
87. ॐ चाम्पेयपुष्पसंकाशाय नमः
88. ॐ चारणाय नमः
89. ॐ चारुभूषणाय नमः
90. ॐ वीतरागाय नमः
91. ॐ वीतभयाय नमः
92. ॐ विशुद्धकनकप्रभाय नमः
93. ॐ वन्द्यप्रियाय नमः
94. ॐ वन्द्ययुक्ताय नमः
95. ॐ वानमण्डलसंश्रिताय नमः
96. ॐ अर्केशाननिवासस्थाय नमः
97. ॐ तर्कशास्त्रविशारदाय नमः
98. ॐ प्रशान्ताय नमः
99. ॐ प्रीतिसंयुक्ताय नमः
100. ॐ प्रियकृते नमः
101. ॐ प्रियभूषणाय नमः
102. ॐ मेधाविने नमः
103. ॐ माधवासक्ताय नमः
104. ॐ मिथुनाधिपतये नमः
105. ॐ सुधिये नमः
106. ॐ कन्याराशिप्रियाय नमः
107. ॐ कामप्रदाय नमः
108. ॐ धनफलाश्रयाय नमः

## THE MANTRAS OF BUDHA IN TRANSLITERATION

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|-----------------------------------|-------------------------------------|
| 1. om budhāya namaḥ               | 34. om baline namaḥ                 |
| 2. om budhārcitāya namaḥ          | 35. om bandhavimocakāya namaḥ       |
| 3. om saumyāya namaḥ              | 36. om vakrātivakragamanāya namaḥ   |
| 4. om saumyacittāya namaḥ         | 37. om vāsavāya namaḥ               |
| 5. om śubhapradāya namaḥ          | 38. om vasudhādhipāya namaḥ         |
| 6. om dṛdhavratāya namaḥ          | 39. om prasannavadanāya namaḥ       |
| 7. om dṛdhaphalāya namaḥ          | 40. om vandyāya namaḥ               |
| 8. om śrutijālāprabodhakāya namaḥ | 41. om vareṇyāya namaḥ              |
| 9. om satyā'vāsāya namaḥ          | 42. om vāgvilakṣaṇāya namaḥ         |
| 10. om satyavacase namaḥ          | 43. om satyavate namaḥ              |
| 11. om śreyasām pataye namaḥ      | 44. om satyasamkalpāya namaḥ        |
| 12. om avyayāya namaḥ             | 45. om satyabandhave namaḥ          |
| 13. om somajāya namaḥ             | 46. om sadādarāya namaḥ             |
| 14. om sukhadāya namaḥ            | 47. om sarvarogaprasāmanāya namaḥ   |
| 15. om śrimate namaḥ              | 48. om sarvamṛtyunivārakāya namaḥ   |
| 16. om somavaiśāpradīpakāya namaḥ | 49. om vānījyanipuṇāya namaḥ        |
| 17. om vedavide namaḥ             | 50. om vaśyāya namaḥ                |
| 18. om vedatattvajñāya namaḥ      | 51. om vātāṅgāya namaḥ              |
| 19. om vedāntajñābhāskarāya namaḥ | 52. om vātarogahr̥te namaḥ          |
| 20. om vidyāvicakṣaṇāya namaḥ     | 53. om sthūlāya namaḥ               |
| 21. om viduṣe namaḥ               | 54. om sthairyaguṇādhyakṣāya namaḥ  |
| 22. om vidvatprīṭikarāya namaḥ    | 55. om sthūlasūkṣmādikāraṇāya namaḥ |
| 23. om rjave namaḥ                | 56. om aprakāśāya namaḥ             |
| 24. om viśvānukūlasaṅcārāya namaḥ | 57. om prakāśātmane namaḥ           |
| 25. om viśeṣavināyanvitāya namaḥ  | 58. om ghanāya namaḥ                |
| 26. om vividhāgamasārajñāya namaḥ | 59. om gaganabhūṣaṇāya namaḥ        |
| 27. om vīryavate namaḥ            | 60. om vidhistutyāya namaḥ          |
| 28. om vigatajvarāya namaḥ        | 61. om viśālākṣāya namaḥ            |
| 29. om trivargaphaladāya namaḥ    | 62. om vidvajjanamanoharāya namaḥ   |
| 30. om anantāya namaḥ             | 63. om cāruśīlāya namaḥ             |
| 31. om tridāśādhīpapūjītāya namaḥ | 64. om svaprakāśāya namaḥ           |
| 32. om buddhimate namaḥ           | 65. om capalāya namaḥ               |
| 33. om bahuśāstrajñāya namaḥ      |                                     |

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| 66. om jitendriyāya namaḥ                | 88. om cāraṇāya namaḥ                  |
| 67. om udaṇmukhāya namaḥ                 | 89. om cārubbhūṣaṇāya namaḥ            |
| 68. om makhāsaktāya namaḥ                | 90. om vītarāgāya namaḥ                |
| 69. om magadhādhīpataye namaḥ            | 91. om vītabhayāya namaḥ               |
| 70. om haraye namaḥ                      | 92. om viśuddhakanakaprabhāya<br>namaḥ |
| 71. om saumyavatsarasamjātāya<br>namaḥ   | 93. om bandhupriyāya namaḥ             |
| 72. om somapriyakarāya namaḥ             | 94. om bandhuyuktāya namaḥ             |
| 73. om mahate namaḥ                      | 95. om bānamaṇḍalasaṁśritāya<br>namaḥ  |
| 74. om simhādhirūdhāya namaḥ             | 96. om arkeśānanivāsasthāya<br>namaḥ   |
| 75. om sarvajñāya namaḥ                  | 97. om tarkaśāstraviśārādāya<br>namaḥ  |
| 76. om śikhivarṇāya namaḥ                | 98. om praśāntāya namaḥ                |
| 77. om śivaṁkarāya namaḥ                 | 99. om prītisaṁyuktāya namaḥ           |
| 78. om pītāmbarāya namaḥ                 | 100. om priyakṛte namaḥ                |
| 79. om pītavapuṣe namaḥ                  | 101. om priyabhūṣaṇāya namaḥ           |
| 80. om pītacchatradhvajāṅkitāya<br>namaḥ | 102. om medhāvīne namaḥ                |
| 81. om khaṇḍacarmadharāya<br>namaḥ       | 103. om mādhavāsaktāya namaḥ           |
| 82. om kāryakartre namaḥ                 | 104. om mithunādhīpataye namaḥ         |
| 83. om kaluṣahārakāya namaḥ              | 105. om sudhiye namaḥ                  |
| 84. om ātreyaśraṅgāya namaḥ              | 106. om kanyārāśīpriyāya namaḥ         |
| 85. om atyantavinayāya namaḥ             | 107. om kāmāpradāya namaḥ              |
| 86. om viśvapāvanāya namaḥ               | 108. om dhanaphalāśrayāya namaḥ        |
| 87. om cāmpeyapūṣasaṁkāśāya<br>namaḥ     |  |

## THE MANTRAS OF BRHASPATI IN DEVANAGARI

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|----------------------------|-------------------------|
| 1. ॐ गुरुवे नमः            | 8. ॐ गुरुणां गुरुवे नमः |
| 2. ॐ गुणाकराय नमः          | 9. ॐ अव्ययाय नमः        |
| 3. ॐ गोप्त्रे नमः          | 10. ॐ जेत्रे नमः        |
| 4. ॐ गोचराय नमः            | 11. ॐ जयन्ताय नमः       |
| 5. ॐ गोपतिप्रियाय नमः      | 12. ॐ जयदाय नमः         |
| 6. ॐ गुणिने नमः            | 13. ॐ जीवाय नमः         |
| 7. ॐ गुणवतां श्रेष्ठाय नमः | 14. ॐ अनन्ताय नमः       |



15. ॐ जयावहाय नमः
16. ॐ आङ्गिरसाय नमः
17. ॐ अध्वरासक्ताय नमः
18. ॐ विविक्ताय नमः
19. ॐ अध्वरकृतपराय नमः
20. ॐ वाचस्पतये नमः
21. ॐ वशिने नमः
22. ॐ वश्याय नमः
23. ॐ वरिष्ठाय नमः
24. ॐ वाग्विचक्षणाय नमः
25. ॐ चित्तशुद्धिकराय नमः
26. ॐ श्रीमते नमः
27. ॐ चैत्राय नमः
28. ॐ चित्रशिखण्डिजाय नमः
29. ॐ बृहद्रथाय नमः
30. ॐ बृहद्भानवे नमः
31. ॐ बृहस्पतये नमः
32. ॐ अभीष्टदाय नमः
33. ॐ सुराचार्याय नमः
34. ॐ सुराराध्याय नमः
35. ॐ सुरकार्यकृतोद्यमाय नमः
36. ॐ गीर्वाणपोशकाय नमः
37. ॐ धन्याय नमः
38. ॐ गीष्पतये नमः
39. ॐ गिरिशाय नमः
40. ॐ अनघाय नमः
41. ॐ धीवराय नमः
42. ॐ धिषणाय नमः
43. ॐ दिव्यभूषणाय नमः
44. ॐ देवपूजिताय नमः
45. ॐ धनुर्धराय नमः
46. ॐ दैत्यहन्त्रे नमः
47. ॐ दयासाराय नमः
48. ॐ दयाकराय नमः
49. ॐ दारिद्र्यनाशनाय नमः
50. ॐ धन्याय नमः
51. ॐ दक्षिणायनसम्भवाय नमः
52. ॐ धनुर्मनाधिपाय नमः
53. ॐ देवाय नमः
54. ॐ धनुर्वाणधराय नमः
55. ॐ हरये नमः
56. ॐ अङ्गिरोवर्षसञ्जाताय नमः
57. ॐ अङ्गिरः कुलसम्भवाय नमः
58. ॐ सिन्धुदेशाधिपाय नमः
59. ॐ धीमते नमः
60. ॐ स्वर्णकायाय नमः
61. ॐ चतुर्भुजाय नमः
62. ॐ हेमाङ्गदाय नमः
63. ॐ हेमावपुषे नमः
64. ॐ हेमभूषणभूषिताय नमः
65. ॐ पुष्यनाथाय नमः
66. ॐ पुष्यरागमणि मण्डनमण्डिताय नमः
67. ॐ काशपुष्पसमानाभाय नमः
68. ॐ इन्द्राद्यमरसङ्घपाय नमः
69. ॐ असमानवलाय नमः
70. ॐ सत्त्वगुणसम्पद्भावसवे नमः
71. ॐ भूसुराभीष्टदाय नमः
72. ॐ भूरियशसे नमः
73. ॐ पुण्यविवर्धनाय नमः

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|----------------------------------|-----------------------------------|
| 74. ॐ धर्मरूपाय नमः              | 92. ॐ ब्रह्मविद्याविशारदाय नमः    |
| 75. ॐ धनाध्यक्षाय नमः            | 93. ॐ सामनाधिकनिर्भुक्ताय नमः     |
| 76. ॐ धनदाय नमः                  | 94. ॐ सर्वलोकेकवश्वदाय नमः        |
| 77. ॐ धर्मपालनाय नमः             | 95. ॐ ससुरासुरगन्धर्ववन्दिताय नमः |
| 78. ॐ सर्ववेदार्थतत्त्वज्ञाय नमः | 96. ॐ सत्यभाषणाय नमः              |
| 79. ॐ सर्वापद्धिनिवारकाय नमः     | 97. ॐ बृहस्पतये नमः               |
| 80. ॐ सवपापप्रशमनाय नमः          | 98. ॐ सुराचार्याय नमः             |
| 81. ॐ स्वमतानुगतामराय नमः        | 99. ॐ दयावते नमः                  |
| 82. ॐ ऋग्वेदपारगाय नमः           | 100. ॐ शुभलक्षणाय नमः             |
| 83. ॐ ऋक्षराशिमार्गप्रचारवते नमः | 101. ॐ लोकत्रयगुरवे नमः           |
| 84. ॐ सदानन्दाय नमः              | 102. ॐ श्रीमते नमः                |
| 85. ॐ सत्यसङ्गाय नमः             | 103. ॐ सर्वगाय नमः                |
| 86. ॐ सत्यसङ्कल्पमानसाय नमः      | 104. ॐ सर्वतो विभवे नमः           |
| 87. ॐ सवागमज्ञाय नमः             | 105. ॐ सर्वेशाय नमः               |
| 88. ॐ सर्वज्ञाय नमः              | 106. ॐ सवदातुष्टाय नमः            |
| 89. ॐ सर्ववेदान्तचिदे नमः        | 107. ॐ सर्वदाय नमः                |
| 90. ॐ ब्रह्मपुत्राय नमः          | 108. ॐ सर्वपूजिताय नमः            |
| 91. ॐ ब्राह्मणेषाय नमः           |                                   |

## THE MANTRAS OF BRHASPATI IN TRANSLITERATION

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|------------------------------------|--------------------------------|
| 1. om gurave namaḥ                 | 11. om jayantāya namaḥ         |
| 2. om guṇākārāya namaḥ             | 12. om jayadāya namaḥ          |
| 3. om goptre namaḥ                 | 13. om jīvāya namaḥ            |
| 4. om gocarāya namaḥ               | 14. om anantāya namaḥ          |
| 5. om gopatipriyāya namaḥ          | 15. om jayāvahāya namaḥ        |
| 6. om guṇine namaḥ                 | 16. om āṅgirasāya namaḥ        |
| 7. om guṇavatān śreṣṭhāya<br>namaḥ | 17. om adhvarāsaktāya namaḥ    |
| 8. om gurūṇān gurave namaḥ         | 18. om viviktāya namaḥ         |
| 9. om avyayāya namaḥ               | 19. om adhvarakṛtaparāya namaḥ |
| 10. om jetre namaḥ                 | 20. om vācaspataye namaḥ       |
|                                    | 21. om vaśine namaḥ            |

22. om vaśyāya namaḥ
23. om variṣṭhāya namaḥ
24. om vāgvicakṣaṇāya namaḥ
25. om cittaśuddhikarāya namaḥ
26. om śrimate namaḥ
27. om caitrāya namaḥ
28. om citraśikhaṇḍijāya namaḥ
29. om bṛhadrathāya namaḥ
30. om bṛhadbhānave namaḥ
31. om bṛhaspataye namaḥ
32. om abhīṣṭadāya namaḥ
33. om surācāryāya namaḥ
34. om surārādhyāya namaḥ
35. om surakāryakṛtodyamāya namaḥ
36. om gīrvāṇapośakāya namaḥ
37. om dhanyāya namaḥ
38. om gīspataye namaḥ
39. om giriśāya namaḥ
40. om anaghāya namaḥ
41. om dhīvarāya namaḥ
42. om dhiṣaṇāya namaḥ
43. om divyabhūṣaṇāya namaḥ
44. om devapūjitāya namaḥ
45. om dhanurdharāya namaḥ
46. om daityahantre namaḥ
47. om dayāsārāya namaḥ
48. om dayākarāya namaḥ
49. om dāridryanāśanāya namaḥ
50. om dhanyāya namaḥ
51. om dakṣiṇāyanasambhavāya namaḥ
52. om dhanurmīnādhipāya namaḥ
53. om devāya namaḥ
54. om dhanurbāṇadharāya namaḥ
55. om haraye namaḥ
56. om aṅgirovarṣasañjātāya namaḥ
57. om aṅgiraḥ kulasambhavāya namaḥ
58. om sindhudeśādhipāya namaḥ
59. om dhimate namaḥ
60. om svarṇakāyāya namaḥ
61. om caturbhujāya namaḥ
62. om hemāṅgadāya namaḥ
63. om hemavapuṣe namaḥ
64. om hemabhūṣaṇabhūṣitāya namaḥ
65. om puṣyanāthāya namaḥ
66. om  
puṣyarāgamaṇimaṇḍanamāṇḍitāya namaḥ
67. om kāśapuṣpasamānābhāya namaḥ
68. om indrādyamarasaṅghapāya namaḥ
69. om asamānabalāya namaḥ
70. om sattvagūṇa  
sāmpadvibhāvasave namaḥ
71. om bhūsurābhīṣṭadāya namaḥ
72. om bhūriyaśase namaḥ
73. om puṇyavivardhanāya namaḥ
74. om dharmarūpāya namaḥ
75. om dhanādhyakṣāya namaḥ
76. om dhanadāya namaḥ
77. om dharmapālanāya namaḥ
78. om sarvavedārthatattvajñāya namaḥ
79. om sarvāpadvinivārakāya namaḥ
80. om sarvapāpaprāśamanāya namaḥ
81. om svamatānugatāmarāya namaḥ
82. om ṛgvedapāragāya namaḥ
83. om ṛkṣarāśimārgapracāravate namaḥ
84. om sadānandāya namaḥ
85. om satyasaṅghāya namaḥ
86. om satyasaṅkalpamānasāya namaḥ
87. om sarvāgamajñāya namaḥ
88. om sarvajñāya namaḥ
89. om sarvavedāntavide namaḥ
90. om brahmaputrāya namaḥ
91. om brāhmaṇeśāya namaḥ
92. om brahmavidyāviśārādāya namaḥ
93. om sāmānādhika  
nirbhuktāyanamaḥ

94. om sarvalokavaśarṇvadāya  
namaḥ  
95. om sasurāsuragandharva  
vanditāya namaḥ  
96. om satyabhāṣaṇāya namaḥ  
97. om bṛhaspataye namaḥ  
98. om surācāryāya namaḥ  
99. om dayāvate namaḥ  
100. om śubhalakṣaṇāya namaḥ

101. om lokatrayagurave namaḥ  
102. om śrimate namaḥ  
103. om sarvagāya namaḥ  
104. om sarvato vibhave namaḥ  
105. om sarveśāya namaḥ  
106. om sarvadātuṣṭāya namaḥ  
107. om sarvadāya namaḥ  
108. om sarvapūjītāya namaḥ

## THE MANTRAS OF SHUKRA IN DEVANAGARI

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|------------------------------|--------------------------------|
| 1. ॐ शुकाय नमः               | 19. ॐ भक्तपालनाय नमः           |
| 2. ॐ शुचये नमः               | 20. ॐ भोगदाय नमः               |
| 3. ॐ शुभगुणाय नमः            | 21. ॐ भुवनाध्यक्षाय नमः        |
| 4. ॐ शुभदाय नमः              | 22. ॐ भुक्तिमुक्तिफलप्रदाय नमः |
| 5. ॐ शुभलक्षणाय नमः          | 23. ॐ चारुशीलाय नमः            |
| 6. ॐ शोभनाक्षाय नमः          | 24. ॐ चारुरूपाय नमः            |
| 7. ॐ शुभ्रवाहाय नमः          | 25. ॐ चारुचन्द्रनिभाननाय नमः   |
| 8. ॐ शुद्धस्फटिकभास्वराय नमः | 26. ॐ निधये नमः                |
| 9. ॐ दीनार्तिहारकाय नमः      | 27. ॐ निखिलशास्त्रज्ञाय नमः    |
| 10. ॐ दैत्यगुरवे नमः         | 28. ॐ नीतिविद्याधुरंधराय नमः   |
| 11. ॐ देवाभिवन्दिताय नमः     | 29. ॐ सर्वलक्षणसम्पन्नाय नमः   |
| 12. ॐ काव्यासक्ताय नमः       | 30. ॐ सर्वावगुणवर्जिताय नमः    |
| 13. ॐ कामपालाय नमः           | 31. ॐ समानाधिकनिर्मुक्ताय नमः  |
| 14. ॐ कवये नमः               | 32. ॐ सकलागमपारंगाय नमः        |
| 15. ॐ कल्याणदायकाय नमः       | 33. ॐ भृगवे नमः                |
| 16. ॐ भद्रमूर्तये नमः        | 34. ॐ भोगकराय नमः              |
| 17. ॐ भद्रगुणाय नमः          | 35. ॐ भूमिसुरपालनतत्पराय नमः   |
| 18. ॐ भागवाय नमः             | 36. ॐ मनस्विने नमः             |

37. ॐ मानदाय नमः
38. ॐ मान्याय नमः
39. ॐ मायातीताय नमः
40. ॐ महायशसे नमः
41. ॐ वलिप्रसन्नाय नमः
42. ॐ अभयदाय नमः
43. ॐ वलिने नमः
44. ॐ सत्यपराक्रमाय नमः
45. ॐ भवपाशपरित्यागाय नमः
46. ॐ वटिवन्धविमोचकाय नमः
47. ॐ धनाशयाय नमः
48. ॐ धनाध्यक्षाय नमः
49. ॐ कंबुग्रीवाय नमः
50. ॐ कलाधराय नमः
51. ॐ कारुण्यरससम्पूर्णाय नमः
52. ॐ कल्याणगुणवधनाय नमः
53. ॐ श्वेतांवराय नमः
54. ॐ श्वेतवपुषे नमः
55. ॐ चतुर्भुजसमन्विताय नमः
56. ॐ अक्षमाताधराय नमः
57. ॐ अचिन्त्याय नमः
58. ॐ अक्षीणगुणभासुराय नमः
59. ॐ नक्षत्रगणसञ्चाराय नमः
60. ॐ नयदाय नमः
61. ॐ नीतिमार्गदाय नमः
62. ॐ वषट्प्रदाय नमः
63. ॐ हृषीकेशाय नमः
64. ॐ क्लेशनाशकराय नमः
65. ॐ कवये नमः
66. ॐ चिन्तितार्थप्रदाय नमः
67. ॐ शान्तमतये नमः
68. ॐ चित्तसमाधिकृते नमः
69. ॐ आधिब्याधिहराय नमः
70. ॐ भूरिविक्रमाय नमः
71. ॐ पुण्यदायकाय नमः
72. ॐ पुराणपुरुषाय नमः
73. ॐ पूज्याय नमः
74. ॐ पुरुहूतादिसन्नुताय नमः
75. ॐ अजेयाय नमः
76. ॐ विजितारातये नमः
77. ॐ विविधाभरणोज्ज्वलाय नमः
78. ॐ कुन्दपुष्पप्रतीकाशाय नमः
79. ॐ मन्दहासाय नमः
80. ॐ महामतये नमः
81. ॐ मुक्ताफलसमानाभाय नमः
82. ॐ मुक्तिदाय नमः
83. ॐ मुनिसन्नुताय नमः
84. ॐ रत्नसिंहासनारूढाय नमः
85. ॐ रथस्थाय नमः
86. ॐ रजतप्रभाय नमः
87. ॐ सूर्यप्राग्देशसञ्चाराय नमः
88. ॐ सुरशत्रुसुहृदे नमः
89. ॐ कवये नमः
90. ॐ तुलावृषभराशेशाय नमः
91. ॐ दुर्धराय नमः
92. ॐ धर्मपालकाय नमः
93. ॐ भाग्यदाय नमः
94. ॐ भव्यचारित्राय नमः
95. ॐ भवपाशविमोचकाय नमः
96. ॐ गौडदेशेश्वराय नमः

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|------------------------------------|-------------------------------|
| 97. ॐ गोत्रे नमः                   | 103. ॐ शुचिस्मिताय नमः        |
| 98. ॐ गुणिने नमः                   | 104. ॐ अपवर्गप्रदाय नमः       |
| 99. ॐ गुणविभूषणाय नमः              | 105. ॐ अनन्ताय नमः            |
| 100. ॐ ज्येष्ठानक्षत्रसम्भूताय नमः | 106. ॐ संतानफलदायकाय नमः      |
| 101. ॐ ज्येष्ठाय नमः               | 107. ॐ सर्वैश्वर्यप्रदाय नमः  |
| 102. ॐ श्रेष्ठाय नमः               | ----- ॐ दीर्घाणगणसन्नुताय नमः |

## THE MANTRAS OF SHUKRA IN TRANSLITERATION

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|---|--|
| 1. om śukrāya namaḥ                     | 26. om nidhaye namaḥ                     |
| 2. om śucaye namaḥ                      | 27. om nikhilāśāstrajñāya namaḥ          |
| 3. om śubhaguṇāya namaḥ                 | 28. om nītividyādhuraṁdharāya<br>namaḥ   |
| 4. om śubhadāya namaḥ                   | 29. om sarvalakṣaṇasampannāya<br>namaḥ   |
| 5. om śubhalakṣaṇāya namaḥ              | 30. om sarvāvaguṇavarjitāya<br>namaḥ     |
| 6. om śobhanākṣāya namaḥ                | 31. om samānādhikanimuktāya<br>namaḥ     |
| 7. om śubhravāhāya namaḥ                | 32. om sakalāgaminapāragāya<br>namaḥ     |
| 8. om śuddhasphaṭikabhāsvarāya<br>namaḥ | 33. om bhrgave namaḥ                     |
| 9. om dīnārtihārakāya namaḥ             | 34. om bhogakarāya namaḥ                 |
| 10. om daityagurave namaḥ               | 35. om bhūmisurapālanatātparāya<br>namaḥ |
| 11. om devābhivanditāya namaḥ           | 36. om manasvine namaḥ                   |
| 12. om kāvyāsaktāya namaḥ               | 37. om mānadāya namaḥ                    |
| 13. om kāmāpālāya namaḥ                 | 38. om mānyāya namaḥ                     |
| 14. om kavaye namaḥ                     | 39. om māyātītāya namaḥ                  |
| 15. om kalyāṇadāyakāya namaḥ            | 40. om mahāyaśase namaḥ                  |
| 16. om bhadramūrtaye namaḥ              | 41. om baliprasannāya namaḥ              |
| 17. om bhadraguṇāya namaḥ               | 42. om abhayadāya namaḥ                  |
| 18. om bhārgavāya namaḥ                 | 43. om baline namaḥ                      |
| 19. om bhaktapālanāya namaḥ             | 44. om satyaparākramāya namaḥ            |
| 20. om bhogadāya namaḥ                  | 45. om bhavapāśaparityāgāya<br>namaḥ     |
| 21. om bhuvanādhyakṣāya namaḥ           |  |
| 22. om bhuktimuktiphalapradāya<br>namaḥ |  |
| 23. om cāruśīlāya namaḥ                 |  |
| 24. om cāruṛpāya namaḥ                  |  |
| 25. om cārucandranibhānanāya<br>namaḥ   |  |

46. om balibandhavimocakāya  
namaḥ
47. om dhanāśayāya namaḥ
48. om dhanādhyakṣāya namaḥ
49. om kāmbugrīvāya namaḥ
50. om kalādhārāya namaḥ
51. om kārūṇyarasasampūrṇāya  
namaḥ
52. om kalyāṇaguṇavardhanāya  
namaḥ
53. om śvetāmbarāya namaḥ
54. om śvetavapuṣe namaḥ
55. om caturbhujasamanvitāya  
namaḥ
56. om akṣamālādhārāya namaḥ
57. om acintyāya namaḥ
58. om akṣīṇaguṇabhāsurāya  
namaḥ
59. om nakṣatraganaśaṅcārāya  
namaḥ
60. om nayadāya namaḥ
61. om nītimārgadāya namaḥ
62. om varṣapradāya namaḥ
63. om hr̥ṣṭikeśāya namaḥ
64. om kleśanāśakarāya namaḥ
65. om kavaye namaḥ
66. om cintitārthapradāya namaḥ
67. om śāntamataye namaḥ
68. om cittasamādhikṛte namaḥ
69. om ādhivyādhiharāya namaḥ
70. om bhūrivikramāya namaḥ
71. om puṇyadāyakāya namaḥ
72. om purāṇapuruṣāya namaḥ
73. om pūjyāya namaḥ
74. om puruhūtādisannutāya  
namaḥ
75. om ajeṇyāya namaḥ
76. om vijitārātaye namaḥ
77. om vividhābharāṇojvalāya  
namaḥ
78. om kundapūṣpapratikāśāya  
namaḥ
79. om mandahāsāya namaḥ
80. om mahāmataye namaḥ
81. om inuklāphalasamānābhāya  
namaḥ
82. om muktidāya namaḥ
83. om munisannutāya namaḥ
84. om ratnasiṃhāsanārūḍhāya  
namaḥ
85. om rathasthāya namaḥ
86. om rajataprabhāya namaḥ
87. om sūryapragdeśaśaṅcārāya  
namaḥ
88. om suraśatrusuhṛde namaḥ
89. om kavaye namaḥ
90. om tulāvṛṣabharāśīśāya namaḥ
91. om durdhārāya namaḥ
92. om dharmapālākāya namaḥ
93. om bhāgyadāya namaḥ
94. om bhavyacāritrāya namaḥ
95. om bhavapāśavimocakāya  
namaḥ
96. om gauḍadeśeśvarāya namaḥ
97. om goptre namaḥ
98. om guṇine namaḥ
99. om guṇavibhūṣaṇāya namaḥ
100. om jyeṣṭhānakṣatrasambhūtāya  
namaḥ
101. om jyeṣṭhāya namaḥ
102. om śreṣṭhāya namaḥ
103. om śucismitāya namaḥ
104. om apavargapradāya namaḥ
105. om anantāya namaḥ
106. om saṁtānaphaladāyakāya  
namaḥ
107. om sarvaiśvaryapradāya  
namaḥ
108. om sarvagīrvāṇagaṇasannutāya  
namaḥ

# THE MANTRAS OF SHANI IN DEVANAGARI

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|------------------------------|---------------------------------|
| 1. ॐ शनैश्वराय नमः           | 27. ॐ नीलवर्णाय नमः             |
| 2. ॐ शान्ताय नमः             | 28. ॐ नित्याय नमः               |
| 3. ॐ सर्वाभीष्टप्रदायिने नमः | 29. ॐ नीलाञ्जननिभाय नमः         |
| 4. ॐ शरण्याय नमः             | 30. ॐ नीलाम्बरविभूषाय नमः       |
| 5. ॐ वरेण्याय नमः            | 31. ॐ निश्चलाय नमः              |
| 6. ॐ सर्वेशाय नमः            | 32. ॐ वेद्याय नमः               |
| 7. ॐ सौम्याय नमः             | 33. ॐ विधिरूपाय नमः             |
| 8. ॐ सुखन्द्याय नमः          | 34. ॐ विरोधाधारभूमये नमः        |
| 9. ॐ सुरलोकविहारिणे नमः      | 35. ॐ भेदास्पदस्वभावाय नमः      |
| 10. ॐ सुखासनोपविष्टाय नमः    | 36. ॐ वज्रदेहाय नमः             |
| 11. ॐ सुन्दराय नमः           | 37. ॐ वैराग्यदाय नमः            |
| 12. ॐ घनाय नमः               | 38. ॐ वीराय नमः                 |
| 13. ॐ घनरूपाय नमः            | 39. ॐ वीतरोगभयाय नमः            |
| 14. ॐ घनाभरणधारिणे नमः       | 40. ॐ विपत्परम्परेशाय नमः       |
| 15. ॐ घनसारविलेपाय नमः       | 41. ॐ विश्ववन्द्याय नमः         |
| 16. ॐ खद्योताय नमः           | 42. ॐ गृध्रवाहाय नमः            |
| 17. ॐ मन्दाय नमः             | 43. ॐ गूधाय नमः                 |
| 18. ॐ मन्दचेष्टाय नमः        | 44. ॐ कूर्माङ्गाय नमः           |
| 19. ॐ महनीयगुणात्मने नमः     | 45. ॐ कुरूपिणे नमः              |
| 20. ॐ मत्पपावनपादाय नमः      | 46. ॐ कुत्सिताय नमः             |
| 21. ॐ महेशाय नमः             | 47. ॐ गुणाध्याय नमः             |
| 22. ॐ छायापुत्राय नमः        | 48. ॐ गोचराय नमः                |
| 23. ॐ शर्वाय नमः             | 49. ॐ अविद्यामूलनाशाय नमः       |
| 24. ॐ शततूणीरधारिणे नमः      | 50. ॐ विद्याविद्यास्वरूपिणे नमः |
| 25. ॐ चरस्थिरस्वभावाय नमः    | 51. ॐ आयुष्यकारणाय नमः          |
| 26. ॐ अचञ्चलाय नमः           | 52. ॐ आपद्दुर्ध्वे नमः          |



53. ॐ विष्णुभक्ताय नमः
54. ॐ वशिने नमः
55. ॐ विविधागमवेदिने नमः
56. ॐ विधिस्तुत्याय नमः
57. ॐ वन्द्याय नमः
58. ॐ विरूपाक्षाय नमः
59. ॐ वरिष्ठाय नमः
60. ॐ गरिष्ठाय नमः
61. ॐ वज्राङ्कुशधराय नमः
62. ॐ वरदाभयहस्ताय नमः
63. ॐ वामनाय नमः
64. ॐ ज्येष्ठापलीसमेताय नमः
65. ॐ श्रेष्ठाय नमः
66. ॐ मितभाषिणे नमः
67. ॐ कष्टौघनाशकार्त्रे नमः
68. ॐ पुष्टिदाय नमः
69. ॐ स्तुत्याय नमः
70. ॐ स्तोत्रगम्याय नमः
71. ॐ भक्तिवश्याय नमः
72. ॐ भानवे नमः
73. ॐ भानुपुत्राय नमः
74. ॐ भव्याय नमः
75. ॐ पावनाय नमः
76. ॐ धनुर्मण्डलसंस्थाय नमः
77. ॐ धनदाय नमः
78. ॐ धनुष्पते नमः
79. ॐ तनुप्रकाशदेहाय नमः
80. ॐ ताम्रसाय नमः
81. ॐ अशेषजनवन्द्याय नमः
82. ॐ विशेषफलदायिने नमः
83. ॐ वशिकृतजनेशाय नमः
84. ॐ पशूनां पतये नमः
85. ॐ खेचराय नमः
86. ॐ खगेशाय नमः
87. ॐ घननीलाम्बराय नमः
88. ॐ काठिन्यमानसाय नमः
89. ॐ आर्यगणस्तुत्याय नमः
90. ॐ नीलच्छत्राय नमः
91. ॐ नित्याय नमः
92. ॐ निर्गुणाय नमः
93. ॐ गुणात्मने नमः
94. ॐ निरामयाय नमः
95. ॐ नन्द्याय नमः
96. ॐ वन्दनीयाय नमः
97. ॐ धीराय नमः
98. ॐ दिव्यदेहाय नमः
99. ॐ दीनार्तिहरणाय नमः
100. ॐ दैन्यनाशकराय नमः
101. ॐ आर्यजनगणाय नमः
102. ॐ क्रूराय नमः
103. ॐ क्रूरचेष्टाय नमः
104. ॐ कामक्रोधकराय नमः
105. ॐ कलत्रपुत्रशत्रुत्वकारणाय नमः
106. ॐ परिपोषितभक्ताय नमः
107. ॐ परभीतिहराय नमः
108. ॐ भक्तसंगमनोभीष्टफलदाय नमः

## THE MANTRAS OF SHANI IN TRANSLITERATION

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| 1. om śanaīścarāya namaḥ             | 33. om vidhirūpāya namaḥ             |
| 2. om śāntāya namaḥ                  | 34. om virodhādhrābhūmaye<br>namaḥ   |
| 3. om sarvābhīṣṭapradāyine<br>namaḥ  | 35. om bhedāspadasvabhāvāya<br>namaḥ |
| 4. om śaraṇyāya namaḥ                | 36. om vajradehāya namaḥ             |
| 5. om vareṇyāya namaḥ                | 37. om vairāgyadāya namaḥ            |
| 6. om sarveśāya namaḥ                | 38. om vīrāya namaḥ                  |
| 7. om saumyāya namaḥ                 | 39. om vītaraḡabhayāya namaḥ         |
| 8. om suravandyāya namaḥ             | 40. om vipatparampareśāya namaḥ      |
| 9. om suralokavihāriṇe namaḥ         | 41. om viśvavandyāya namaḥ           |
| 10. om sukhāsanopaviṣṭāya namaḥ      | 42. om ḡṛdhravāhāya namaḥ            |
| 11. om suṇḡarāya namaḥ               | 43. om ḡūdhāya namaḥ                 |
| 12. om ḡhanāya namaḥ                 | 44. om kūrmāṅḡāya namaḥ              |
| 13. om ḡhanarūpāya namaḥ             | 45. om kurūpiṇe namaḥ                |
| 14. om ḡhanābharaṇadhāriṇe<br>namaḥ  | 46. om kutsitāya namaḥ               |
| 15. om ḡhanasāravilepāya namaḥ       | 47. om ḡuṇādhyāya namaḥ              |
| 16. om khadyotāya namaḥ              | 48. om ḡocarāya namaḥ                |
| 17. om māṇḡāya namaḥ                 | 49. om avidyāmūlanāśāya namaḥ        |
| 18. om māṇḡaceṣṭāya namaḥ            | 50. om vidyāvidyāsvarūpiṇe<br>namaḥ  |
| 19. om māhanīyaguṇātmane<br>namaḥ    | 51. om āyusyakāraṇāya namaḥ          |
| 20. om martyapāvanapādāya<br>namaḥ   | 52. om āpaduddhartre namaḥ           |
| 21. om māheśāya namaḥ                | 53. om viṣṇubhaktāya namaḥ           |
| 22. om chāyāputrāya namaḥ            | 54. om vaśīne namaḥ                  |
| 23. om śarvāya namaḥ                 | 55. om vividhāḡamavedīne namaḥ       |
| 24. om śatātūṇīradhāriṇe namaḥ       | 56. om vidhistutyāya namaḥ           |
| 25. om carasthīrasvabhāvāya<br>namaḥ | 57. om vandyāya namaḥ                |
| 26. om acaṇḡalāya namaḥ              | 58. om vīrūpākṣāya namaḥ             |
| 27. om nīlavarnāya namaḥ             | 59. om varīṣṭhāya namaḥ              |
| 28. om nityāya namaḥ                 | 60. om ḡarīṣṭhāya namaḥ              |
| 29. om nīlāṇḡjananibhāya namaḥ       | 61. om vajrāṇḡkuśadharāya namaḥ      |
| 30. om nīlāmbaravibhūṣāya namaḥ      | 62. om varadābhayahastāya namaḥ      |
| 31. om nīṣḡalāya namaḥ               | 63. om vāmanāya namaḥ                |
| 32. om vedyāya namaḥ                 | 64. om jyēṣṭhāpatnīsametāya<br>namaḥ |
|                                      | 65. om śreṣṭhāya namaḥ               |

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| 66. om mitabhāṣiṇe namaḥ               | 89. om āryagaṇastutyāya namaḥ                     |
| 67. om kaṣṭaughanāśakārtre namaḥ       | 90. om nīlacchatrāya namaḥ                        |
| 68. om puṣṭidāya namaḥ                 | 91. om nityāya namaḥ                              |
| 69. om stutyāya namaḥ                  | 92. om nirguṇāya namaḥ                            |
| 70. om stotragamyāya namaḥ             | 93. om guṇātmane namaḥ                            |
| 71. om bhaktivaśyāya namaḥ             | 94. om nirāmayāya namaḥ                           |
| 72. om bhānave namaḥ                   | 95. om nandyāya namaḥ                             |
| 73. om bhānuputrāya namaḥ              | 96. om vandanīyāya namaḥ                          |
| 74. om bhavyāya namaḥ                  | 97. om dhīrāya namaḥ                              |
| 75. om pāvanāya namaḥ                  | 98. om divyadehāya namaḥ                          |
| 76. om dhanurmaṇḍalasaṁsthāya<br>namaḥ | 99. om dīnārtiharaṇāya namaḥ                      |
| 77. om dhanadāya namaḥ                 | 100. om dainyanāśakarāya namaḥ                    |
| 78. om dhanuṣmate namaḥ                | 101. om āryajanagaṇyāya namaḥ                     |
| 79. om tanuprakāśadehāya namaḥ         | 102. om krūrāya namaḥ                             |
| 80. om tāmasāya namaḥ                  | 103. om krūraceṣṭāya namaḥ                        |
| 81. om aśeṣajanavandyāya namaḥ         | 104. om kāmakrodhakarāya namaḥ                    |
| 82. om viśeṣaphaladāyine namaḥ         | 105. om<br>kalatraputraśātrutvakāraṇāya<br>namaḥ  |
| 83. om vaśikṛtajanēśāya namaḥ          | 106. om paripoṣitabhaktāya namaḥ                  |
| 84. om paśūnām pataye namaḥ            | 107. om parabhītiharāya namaḥ                     |
| 85. om khecarāya namaḥ                 | 108. om bhaktasaṁgha<br>manobhīṣṭaphaladāya namaḥ |
| 86. om khageśāya namaḥ                 |   |
| 87. om ghananīlāmbarāya namaḥ          |   |
| 88. om kāṭhinyamānasāya namaḥ          |   |

## THE MANTRAS OF RĀHU IN DEVANAGARI

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|-------------------------|---------------------------------|
| 1. ॐ राहवे नमः          | 10. ॐ चतुर्भुजाय नमः            |
| 2. ॐ सैहिकेयाय नमः      | 11. ॐ खड्गखेटकधारिणे नमः        |
| 3. ॐ विधुन्तुदाय नमः    | 12. ॐ वरदायकहस्तकाय नमः         |
| 4. ॐ सुरशत्रवे नमः      | 13. ॐ शूलायुधाय नमः             |
| 5. ॐ तमसे नमः           | 14. ॐ मेघवर्णाय नमः             |
| 6. ॐ फणिने नमः          | 15. ॐ कृष्णध्वजपताकवते नमः      |
| 7. ॐ गार्ग्यायनाय नमः   | 16. ॐ दक्षिणाशामुखस्थाय नमः     |
| 8. ॐ सुरारये नमः        | 17. ॐ तीक्ष्णदंष्ट्रकरालकाय नमः |
| 9. ॐ नीलजीमूतसकाशाय नमः | 18. ॐ शूर्पाकारासनस्थाय नमः     |

19. ॐ गोपेधाभरणप्रियाय नमः
20. ॐ माषप्रियाय नमः
21. ॐ काश्यपर्षिनन्दनाय नमः
22. ॐ भुजगेश्वराय नमः
23. ॐ उत्कापातयित्रे नमः
24. ॐ शूलिने नमः
25. ॐ निधिपाय नमः
26. ॐ कृष्णसर्पराजे नमः
27. ॐ विशज्ज्वालावृताऽस्याय नमः
28. ॐ अर्धशरीराय नमः
29. ॐ शात्रवप्रदाय नमः
30. ॐ र्वान्दुभीकराय नमः
31. ॐ छायास्वरूपिणे नमः
32. ॐ कठिनाङ्गकाय नमः
33. ॐ द्वीषच्छकच्छेदकाय नमः
34. ॐ करालास्याय नमः
35. ॐ भयंकराय नमः
36. ॐ क्रूरकर्मणे नमः
37. ॐ तमोरूपाय नमः
38. ॐ श्यामात्मने नमः
39. ॐ नीललोहिताय नमः
40. ॐ किरीटिने नमः
41. ॐ नीलवसनाय नमः
42. ॐ शनिसामन्तवर्त्मगाय नमः
43. ॐ चण्डालवर्णाय नमः
44. ॐ अश्व्यृक्षभवाय नमः
45. ॐ मेषभवाय नमः
46. ॐ शनिवत्फलदाय नमः
47. ॐ शूराय नमः
48. ॐ अपसव्यगतये नमः
49. ॐ उपरागकराय नमः
50. ॐ सोमसूर्यच्छविविर्मर्दकाय नमः
51. ॐ नीलपुष्पविहाराय नमः
52. ॐ ग्रहश्रेष्ठाय नमः
53. ॐ अष्टमग्रहाय नमः
54. ॐ कबन्धमात्रदेहाय नमः
55. ॐ यातुधानकुलोद्भवाय नमः
56. ॐ गोविन्दवरपात्राय नमः
57. ॐ देवजातिप्रविष्टकाय नमः
58. ॐ क्रूराय नमः
59. ॐ घोराय नमः
60. ॐ शनेर्मित्राय नमः
61. ॐ शुक्रमित्राय नमः
62. ॐ अगोचराय नमः
63. ॐ माने गङ्गास्नानदात्रे नमः
64. ॐ स्वग्रहे प्रबलाढ्यदाय नमः
65. ॐ सद्रहेऽन्यबलधृते नमः
66. ॐ चतुथ मृतनाशकाय नमः
67. ॐ चन्द्रयुक्ते चण्डालजातिसूचकाय नमः
68. ॐ सिंहजन्मने नमः
69. ॐ राज्यदात्रे नमः
70. ॐ महाकायाय नमः
71. ॐ जन्मकर्त्रे नमः
72. ॐ विधुरिपवे नमः
73. ॐ मादकाज्ञानदाय नमः
74. ॐ जन्मकन्याराज्यदात्रे नमः
75. ॐ जन्महानिदाय नमः
76. ॐ नवमे पितृहन्त्रे नमः
77. ॐ पञ्चमे शोकदायकाय नमः

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| 78. ॐ द्यूने कलत्रहन्त्रे नमः | 94. ॐ शाश्वताय नमः            |
| 79. ॐ सप्तमे कलहप्रदाय नमः    | 95. ॐ सुरशत्रवे नमः           |
| 80. ॐ षष्ठे वित्तदात्रे नमः   | 96. ॐ पापग्रहाय नमः           |
| 81. ॐ चतुर्थे वैर्यदायकाय नमः | 97. ॐ शाम्भवाय नमः            |
| 82. ॐ नवमे पापदात्रे नमः      | 98. ॐ पूज्यकाय नमः            |
| 83. ॐ दशमे शोकदायकाय नमः      | 99. ॐ पाटीरपूरणाय नमः         |
| 84. ॐ आदौ यशःप्रदात्रे नमः    | 100. ॐ पैठीनसकुलोद्भवाय नमः   |
| 85. ॐ अन्ते वैरप्रदायकाय नमः  | 101. ॐ भक्तरक्षाय नमः         |
| 86. ॐ कालात्मने नमः           | 102. ॐ राहुमूर्तये नमः        |
| 87. ॐ गोचरचराय नमः            | 103. ॐ सर्वाभीष्टफलप्रदाय नमः |
| 88. ॐ धने ककुत्प्रदाय नमः     | 104. ॐ दीर्घाय नमः            |
| 89. ॐ पञ्चमे धिषणश्ङ्गदाय नमः | 105. ॐ कृष्णाय नमः            |
| 90. ॐ स्वर्भानवे नमः          | 106. ॐ अतनवे नमः              |
| 91. ॐ वलिने नमः               | 107. ॐ विष्णुनेत्रारये नमः    |
| 92. ॐ महासौख्यप्रदायिने नमः   | 108. ॐ देवाय नमः              |
| 93. ॐ चन्द्रवैरिणे नमः        | 109. ॐ दानवाय नमः             |

## THE MANTRAS OF RĀHU IN TRANSLITERATION

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|--------------------------------------|---|
| 1. om rāhave namaḥ                   | 12. om varadāyakahastakāya<br>namaḥ       |
| 2. om saimhikeyāya namaḥ             | 13. om śūlāyudhāya namaḥ                  |
| 3. om vidhantudāya namaḥ             | 14. om meghavarṇāya namaḥ                 |
| 4. om suraśatrave namaḥ              | 15. om kṛṣṇadhvajapatākavate<br>namaḥ     |
| 5. om tamase namaḥ                   | 16. om dakṣiṇāśāsmukharathāya<br>namaḥ    |
| 6. om phaṇine namaḥ                  | 17. om tīkṣṇadantīṣṭrākārālakāya<br>namaḥ |
| 7. om gārgyāyanāya namaḥ             | 18. om śūrpākārāsanasthāya<br>namaḥ       |
| 8. om surārāye namaḥ                 | 19. om gomedhābharanapriyāya<br>namaḥ     |
| 9. om nīlajīmūtasamkāśāya<br>namaḥ   |   |
| 10. om caturbhujāya namaḥ            |   |
| 11. om khaṅgakhetakadhārīṇe<br>namaḥ |   |

20. om māṣapriyāya namaḥ
21. om kāśyaparśinandanāya namaḥ
22. om bhujageśvarāya namaḥ
23. om ulkāpātayitre namaḥ
24. om śūline namaḥ
25. om nidhipāya namaḥ
26. om kṛṣṇasarparāje namaḥ
27. om viśajvālāvṛtā'syāya namaḥ
28. om ardhaśarīrāya namaḥ
29. om śātravapradāya namaḥ
30. om ravīndubhīkarāya namaḥ
31. om chāyāsvarūpiṇe namaḥ
32. om kaṭhināṅgakāya namaḥ
33. om dvīśacchakracchedakāya namaḥ
34. om karālāsyāya namaḥ
35. om bhayaṁkarāya namaḥ
36. om krūrakarmaṇe namaḥ
37. om tamorūpāya namaḥ
38. om śyāmātmāne namaḥ
39. om nīlaloḥitāya namaḥ
40. om kirīṭiṇe namaḥ
41. om nīlavasanāya namaḥ
42. om śanisāmāntavartmagāya namaḥ
43. om caṇḍālavarṇāya namaḥ
44. om aśvyṛkṣabhavāya namaḥ
45. om meṣabhavāya namaḥ
46. om śanivatphaladāya namaḥ
47. om śūrāya namaḥ
48. om apasavyagataye namaḥ
49. om uparāgakarāya namaḥ
50. om somasūryacchavi vimardakāya namaḥ
51. om nīlapuṣpavihārāya namaḥ
52. om grahaśreṣṭhāya namaḥ
53. om aṣṭamagrahāya namaḥ
54. om kabandhamātradehāya namaḥ
55. om yātudhānakulodbhavāya namaḥ
56. om govīndavarapātrāya namaḥ
57. om devajātipraviṣṭakāya namaḥ
58. om krūrāya namaḥ
59. om ghorāya namaḥ
60. om śanermītrāya namaḥ
61. om śukramītrāya namaḥ
62. om agocarāya namaḥ
63. om māne gaṅgāsnānadātre namaḥ
64. om svagrahe prabalāḍhyadāya namaḥ
65. om sadgrahe'nyabaladhṛte namaḥ
66. om caturthe matṛmāsakāya namaḥ
67. om candrayukte caṇḍālajātisūcakāya namaḥ
68. om siṁhajanmane namaḥ
69. om rājyadātre namaḥ
70. om mahākāyāya namaḥ
71. om janmakartre namaḥ
72. om vidhuripave namaḥ
73. om mādakājñānadāya namaḥ
74. om janmakanyārājyadātre namaḥ
75. om janmahānidāya namaḥ
76. om navame pīṭhantre namaḥ
77. om pañcame śokadāyakāya namaḥ
78. om dyūne kalatrahantre namaḥ
79. om saptame kalahapradāya namaḥ
80. om ṣaṣṭhe vittadātre namaḥ
81. om caturthe vairyadāyakāya namaḥ
82. om navame pāpadātre namaḥ
83. om daśame śokadāyakāya namaḥ
84. om ādau yaśahpradātre namaḥ
85. om ante vairapradāyakāya namaḥ
86. om kālātmane namaḥ
87. om gocacarāya namaḥ
88. om dhane kakutpradāya namaḥ

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| 89. om pañcame dhiṣaṇaśṛṅgadāya namaḥ | 100. om paithīnasakulodbhavāya namaḥ  |
| 90. om svarbhānave namaḥ              | 101. om bhaktarakṣāya namaḥ           |
| 91. om baline namaḥ                   | 102. om rāhumūrtaye namaḥ             |
| 92. om mahāsaukhyapradāyine namaḥ     | 103. om sarvābhīṣṭaphalapradāya namaḥ |
| 93. om candravairiṇe namaḥ            | 104. om dīrghāya namaḥ                |
| 94. om śāśvatāya namaḥ                | 105. om kṛṣṇāya namaḥ                 |
| 95. om suraśatrave namaḥ              | 106. om atanave namaḥ                 |
| 96. om pāpagrahāya namaḥ              | 107. om viṣṇunetrāraye namaḥ          |
| 97. om śāmbhavāya namaḥ               | 108. om devāya namaḥ                  |
| 98. om pūjyakāya namaḥ                | 109. om dānavāya namaḥ                |
| 99. om pāṭirapūraṇāya namaḥ           |                                       |

## THE MANTRAS OF KETU IN DEVANAGARI

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|-----------------------------------|----------------------------|
| 1. ॐ केतवे नमः                    | 18. ॐ कांथनिधये नमः        |
| 2. ॐ स्थूलशिरसे नमः               | 19. ॐ छायाग्रहविशेषकाय नमः |
| 3. ॐ शिरोमात्राय नमः              | 20. ॐ अन्त्यग्रहाय नमः     |
| 4. ॐ ध्वजाकृतये नमः               | 21. ॐ महाशीर्षाय नमः       |
| 5. ॐ नवग्रहयुताय नमः              | 22. ॐ सूर्यारये नमः        |
| 6. ॐ सिंहिकाऽसुरी गर्भसम्भवाय नमः | 23. ॐ पुष्पवद्रहिने नमः    |
| 7. ॐ महाभीतिकराय नमः              | 24. ॐ वरहस्ताय नमः         |
| 8. ॐ चित्रवर्णाय नमः              | 25. ॐ गदापाणये नमः         |
| 9. ॐ श्रीपद्मताक्षकाय नमः         | 26. ॐ चित्रवस्त्रधराय नमः  |
| 10. ॐ कुलभूमसकाशाय नमः            | 27. ॐ चित्रध्वजपताकाय नमः  |
| 11. ॐ तीक्ष्णदंष्ट्राय नमः        | 28. ॐ घोराय नमः            |
| 12. ॐ महोदराय नमः                 | 29. ॐ चित्ररथाय नमः        |
| 13. ॐ रक्तनेत्राय नमः             | 30. ॐ शिखिने नमः           |
| 14. ॐ चित्रकारिणे नमः             | 31. ॐ कुलूथभक्षकाय नमः     |
| 15. ॐ तीव्रकोपाय नमः              | 32. ॐ वैदर्याभरणाय नमः     |
| 16. ॐ महासुराय नमः                | 33. ॐ उत्पातजनकाय नमः      |
| 17. ॐ क्रूरकण्ठाय नमः             | 34. ॐ शुक्रमित्राय नमः     |

35. ॐ मन्दसखाय नमः
36. ॐ गदाधराय नमः
37. ॐ नाकपतये नमः
38. ॐ अन्तर्वेदीश्वराय नमः
39. ॐ जैमिनिगोत्रजाय नमः
40. ॐ चित्रगुप्तात्मने नमः
41. ॐ दक्षिणामुखाय नमः
42. ॐ मुकुन्दवरपात्राय नमः
43. ॐ महासुरकुलोद्भवाय नमः
44. ॐ घनवर्णाय नमः
45. ॐ लम्बदेवाय नमः
46. ॐ मृत्युपुत्राय नमः
47. ॐ उत्पातरूपधारिणे नमः
48. ॐ अट्टश्याय नमः
49. ॐ कालाग्निसन्निभाय नमः
50. ॐ नृपीडाय नमः
51. ॐ गृहकारिणे नमः
52. ॐ सर्वोपद्रववारकाय नमः
53. ॐ चित्राप्रसूताय नमः
54. ॐ अनलाय नमः
55. ॐ सर्वव्याधिविनाशकाय नमः
56. ॐ अपसव्यप्रचारिणे नमः
57. ॐ नवमे पापदायकाय नमः
58. ॐ पञ्चमे शोकदाय नमः
59. ॐ उपरागखेचराय नमः
60. ॐ अतिपूरुषकर्मणे नमः
61. ॐ तुरीये सुखप्रदाय नमः
62. ॐ तृतीये वैरदाय नमः
63. ॐ पापग्रहाय नमः
64. ॐ स्फोटककारकाय नमः
65. ॐ प्राणनाथाय नमः
66. ॐ पञ्चमे श्रमकारकाय नमः
67. ॐ द्वितीये स्फुटवाग्दात्रे नमः
68. ॐ विषाकुलितवक्त्रकाय नमः
69. ॐ कामरूपिणे नमः
70. ॐ सिंहदन्ताय नमः
71. ॐ कुशोध्मप्रियाय नमः
72. ॐ चतुर्थे मातृनाशाय नमः
73. ॐ नवमे पितृनाशकाय नमः
74. ॐ अन्त्ये वैरप्रदाय नमः
75. ॐ सुतानन्दनिधानकाय नमः
76. ॐ सर्पाक्षिजाताय नमः
77. ॐ अनङ्गाय नमः
78. ॐ कमराशयुद्भवाय नमः
79. ॐ उपान्ते कीर्तिदाय नमः
80. ॐ सप्तमे कलहप्रदाय नमः
81. ॐ अष्टमे व्याधिकर्त्रे नमः
82. ॐ धने बहुसुखप्रदाय नमः
83. ॐ जनने रोगदाय नमः
84. ॐ उर्ध्वमूर्धजाय नमः
85. ॐ ग्रहनायकाय नमः
86. ॐ पापदृष्टये नमः
87. ॐ खेचराय नमः
88. ॐ शाम्भवाय नमः
89. ॐ अशेषपूजिताय नमः
90. ॐ शाश्वताय नमः
91. ॐ नटाय नमः
92. ॐ शुभाशुभफलप्रदाय नमः
93. ॐ धूम्राय नमः
94. ॐ सुधापायिने नमः



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| 95. ॐ अजिताय नमः              | 102. ॐ अमर्त्याय नमः               |
| 96. ॐ भक्तवत्सलाय नमः         | 103. ॐ विष्णुदृष्टाय नमः           |
| 97. ॐ सिंहासनाय नमः           | 104. ॐ असुरेश्वराय नमः             |
| 98. ॐ केतुमूर्त्ये नमः        | 105. ॐ भक्तरक्षाय नमः              |
| 99. ॐ रवीन्दुद्युतिनाशकाय नमः | 106. ॐ वैचित्र्य कपोतस्यन्दनाय नमः |
| 100. ॐ अमराय नमः              | 107. ॐ विचित्रफलदायिने नमः         |
| 101. ॐ पीडकाय नमः             | 108. ॐ भक्ताभीष्टफलप्रदाय नमः      |

## THE MANTRAS OF KETU IN TRANSLITERATION

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|--|--------------------------------------|
| 1. om ketave namaḥ                             | 24. om varahastāya namaḥ             |
| 2. om sthūlaśirase namaḥ                       | 25. om gadāpāṇaye namaḥ              |
| 3. om śiromaṭrāya namaḥ                        | 26. om citravastradharāya namaḥ      |
| 4. om dhvajākṛtaye namaḥ                       | 27. om citradhvajapatākāya namaḥ     |
| 5. om navagrahayutāya namaḥ                    | 28. om ghorāya namaḥ                 |
| 6. om<br>simhikā'surigarbhasambhavāya<br>namaḥ | 29. om citrarathāya namaḥ            |
| 7. om mahābhīṭikarāya namaḥ                    | 30. om śikhine namaḥ                 |
| 8. om citravarnāya namaḥ                       | 31. om kulutthabhakṣakāya namaḥ      |
| 9. om śrīpiṅgalākṣakāya namaḥ                  | 32. om vaiḍūryābharaṇāya namaḥ       |
| 10. om phulladhūmasakāśāya<br>namaḥ            | 33. om utpātajanakāya namaḥ          |
| 11. om tīkṣṇadamaṣṭrāya namaḥ                  | 34. om śukramitrāya namaḥ            |
| 12. om mahodarāya namaḥ                        | 35. om mandasakhāya namaḥ            |
| 13. om raktanetrāya namaḥ                      | 36. om gadādhārāya namaḥ             |
| 14. om citrakāriṇe namaḥ                       | 37. om nākapataye namaḥ              |
| 15. om tīvrakopāya namaḥ                       | 38. om antarvedīśvarāya namaḥ        |
| 16. om mahāsurāya namaḥ                        | 39. om jaiminigotrajāya namaḥ        |
| 17. om krūrakaṇṭhāya namaḥ                     | 40. om citraguṇātmane namaḥ          |
| 18. om krodhanidhaye namaḥ                     | 41. om dakṣiṇāmukhāya namaḥ          |
| 19. om chāyāgrahaviścṣakāya<br>namaḥ           | 42. om mukundavarapātrāya<br>namaḥ   |
| 20. om antyagrahāya namaḥ                      | 43. om mahāsurakulodbhavāya<br>namaḥ |
| 21. om mahāśīrṣāya namaḥ                       | 44. om ghanavarṇāya namaḥ            |
| 22. om sūryāraye namaḥ                         | 45. om lambadevāya namaḥ             |
| 23. om puṣpavadgrahine namaḥ                   | 46. om mṛtyuputrāya namaḥ            |
|  | 47. om utpātarūpadhārīṇe namaḥ       |
|  | 48. om adṛśyāya namaḥ                |

49. om kālāgnisannibhāya namaḥ
50. om nṛpīdāya namaḥ
51. om gṛhakāriṇe namaḥ
52. om sarvopadravavārakāya namaḥ
53. om citrāprasūtāya namaḥ
54. om analāya namaḥ
55. om sarvavyādhivināśakāya namaḥ
56. om apasavyapracāriṇe namaḥ
57. om navame pāpadāyakāya namaḥ
58. om pañcame śokadāya namaḥ
59. om uparāgakhecarāya namaḥ
60. om atipūruṣakarmaṇe namaḥ
61. om turīye sukhapradāya namaḥ
62. om tṛtīye vairadāya namaḥ
63. om pāpagrahāya namaḥ
64. om sphoṭakakārakāya namaḥ
65. om prāṇanāthāya namaḥ
66. om pañcame śramakārakāya namaḥ
67. om dvitīye sphuṭavāgdātṛe namaḥ
68. om viśākulitavaktrakāya namaḥ
69. om kāmarūpiṇe namaḥ
70. om śimhadantāya namaḥ
71. om kuśedhmapriyāya namaḥ
72. om caturthe mātṛnāśāya namaḥ
73. om navame piṭṛnāśakāya namaḥ
74. om antye vairapradāya namaḥ
75. om sūtānandanidhānakāya namaḥ
76. om śarpākṣijātāya namaḥ
77. om anaṅgāya namaḥ

78. om karmarāśyudbhavāya namaḥ
79. om upānte kīrtidāya namaḥ
80. om saptame kalahapradāya namaḥ
81. om aṣṭame vyādhikartṛe namaḥ
82. om dhane bahusukhapradāya namaḥ
83. om janane rogadāya namaḥ
84. om urdhvamūrdhajāya namaḥ
85. om grahanāyakāya namaḥ
86. om pāpadṛṣṭaye namaḥ
87. om khecarāya namaḥ
88. om sāmabhavāya namaḥ
89. om aśeṣapūjītāya namaḥ
90. om śāśvatāya namaḥ
91. om naṭāya namaḥ
92. om śubhāśubhaphalapradāya namaḥ
93. om dhūmrāya namaḥ
94. om sudhāpāyine namaḥ
95. om ājitāya namaḥ
96. om bhaktavatsalāya namaḥ
97. om śimhāsanāya namaḥ
98. om ketumūrtaye namaḥ
99. om ravīndudyutināśakāya namaḥ
100. om amarāya namaḥ
101. om pīḍakāya namaḥ
102. om amartyāya namaḥ
103. om viṣṇudṛṣṭāya namaḥ
104. om asureśvarāya namaḥ
105. om bhaktarakṣāya namaḥ
106. om vaicitryakapotasyandanāya namaḥ
107. om vicitrāphaladāyine namaḥ
108. om bhaktābhīṣṭaphalapradāya namaḥ

## ADVANCED MANTRA SELECTION FROM THE ASTROLOGICAL CHART

### BODY LEVEL: THE ASCENDANT AND ITS LORD

The Ascendant is the point in the zodiac rising at the time of birth. This is very important for the body and its health. The 360 degrees of the zodiac are divided into 12 sections starting from the Ascendant and these are called the 'houses' of the chart. One major difference between the Western and Vedic Astrological systems is that the Western system starts the houses from the Ascendant point while the Vedic system takes the Ascendant as the centre or approximate centre of the 1<sup>st</sup> house. The simplest house system divides the 360 degrees into 12 equal parts or houses. For more information about this, you can study almost any book on astrology but the simplest thing to do is to get a print out of your chart showing the 12 houses and their rulers. Topics seen from the 12 houses include:

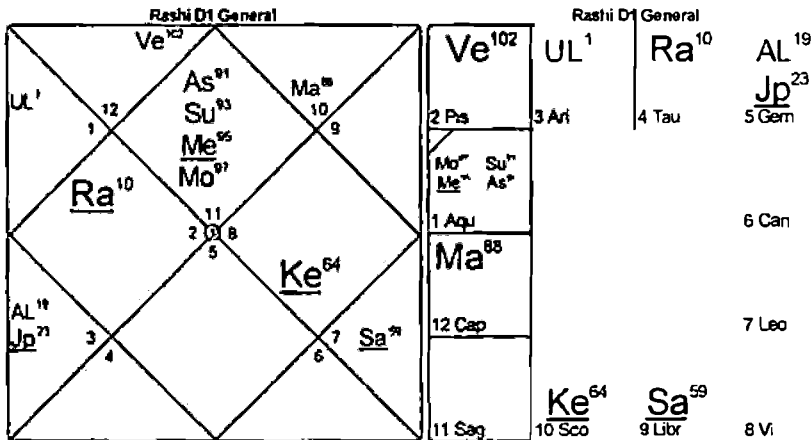
- |                                     |                                      |
|-------------------------------------|--------------------------------------|
| 1. Body, health, intelligence, fame | 7. Spouse, partners, business        |
| 2. Family, food, wealth             | 8. Inheritance, old karma            |
| 3. Siblings, courage, enterprise    | 9. Father, religion, fortune         |
| 4. Mother, home, property, friends  | 10. Status, career                   |
| 5. Children, creativity             | 11. Income, social network           |
| 6. Disease, enemies, pets           | 12. Expenses, retreats, passing away |

If you know the planets in the houses and the ruler of each house, then you can see which planets' mantras may help if there are issues in some area of your life. For health, the most important houses are the 1<sup>st</sup>, 8<sup>th</sup> and 10<sup>th</sup>. For these, you can do the mantras based on the count from the Ascendant to the Lords of these houses.

Here is the chart of a great saint from India, Shrī Rāmakrishna Paramahansa. He attained a high state very young in life but followed the spiritual paths of all the great religions so I'm sure he would not mind us using his chart for our learning. This chart is from Shri Jyoti Star 7 and shows the mantra number for each planet. On the left is the chart in North Indian style and on the right is the South Indian style. The South Indian chart has the houses numbered. You can see that the first house is Aquarius (ruled by Saturn), the 2<sup>nd</sup> Pisces (Jupiter), the 3<sup>rd</sup> Aries (Mars), the 4<sup>th</sup> Taurus (Venus), the 5<sup>th</sup> Gemini (Mercury), the 6<sup>th</sup> Cancer (Moon),

the 7<sup>th</sup> Leo (Sun), the 8<sup>th</sup> Virgo (Mercury), the 9<sup>th</sup> Libra (Venus), the 10<sup>th</sup> Scorpio (Mars), the 11<sup>th</sup> Sagittarius (Jupiter) and the 12<sup>th</sup> Capricorn (Saturn).

In your chart, the rising sign may be different but the rulers that were given above in brackets remain the same for the signs. It is easiest to consider the rising sign as the 1<sup>st</sup> house and then assign the other houses to the signs in order around the zodiac as we do in this example. We will need the house rulers most often.



As an example, let us derive the numbers of the mantras for the three health related houses. The first, and most important is the count from the Ascendant to the ruler of the 1<sup>st</sup> house. In the chart above you can see it says As<sup>91</sup> in Aquarius. So 91 is the number for the Ascendant (As). Aquarius is ruled by Saturn so we look for Saturn and see Sa<sup>59</sup> in Libra. So we compute  $59 - 91 + 1 = -31$  and as it is negative, we add 108 so we get  $108 - 31 = 77$ . This mantra is found on the Saturn list. We use the list of the planet we count to. It is that planet from the view point of the Ascendant, which is our native intelligence.

The other houses that could be important are the 8<sup>th</sup> (Virgo), which is ruled by Mercury, which is also in Aquarius with number 95. So the count is  $95 - 91 + 1 = 5$  and to the 10<sup>th</sup> house (Scorpio) ruler Mars, which is in Capricorn and whose number is 88. So  $88 - 91 + 1 = -2$  and then add 108 giving  $108 - 2 = 106$ .

### MIND LEVEL: FROM THE MOON

The first way of supporting one's emotional, mental and social experience is to calculate the mantras for different key planets from the Moon. One way to decide key planets is based on their association with a

key house. See **Body Level: The Ascendant and its Lord** above, for an explanation of houses. Count from the Moon to the planet as we did above from the Ascendant

#### MIND LEVEL: DASHĀS INCLUDING CONDITIONAL DASHĀS

Everyone has heard about Vimshottari Dashā. It is a brilliant system that works well for everyone. However, in some charts astrologers struggle to apply it. This is because there are nine conditional Dashās that apply in certain charts. These work a lot like Vimshottari but have different rules so the cycles come out different. The best known of these is Astottari Dashā. In the Shri Jyoti Star software, if you click on a Dashā listing and select ‘Dashās for this’ in Version 7 or just look at the list on the Dashās page in earlier versions, it puts an asterisk against the applicable Conditional Dashās. These Conditional Dashās are the nine Dashās listed after Vimshottari Dashā at the top of the Dashā list. You can then click on one of applicable Dashās and see what period you are in to get the mantra. Count to this planet as described previously. Because these mantras are based on the 108 Padas, they are especially connected to the Nakshatra based Dashās like Vimshottari.

#### SOUL LEVEL: FROM THE SUN

One can compute the mantra for any planet from the Sun and this supports the experience from the soul level. The Sun is considered the soul of all as well as telling us about our own ego. In the next paragraph, we explore a more personalized view of the incarnate soul. One way to decide which planets to choose is based on their association with a key house.

#### SOUL LEVEL: CHARA KĀRAKAS

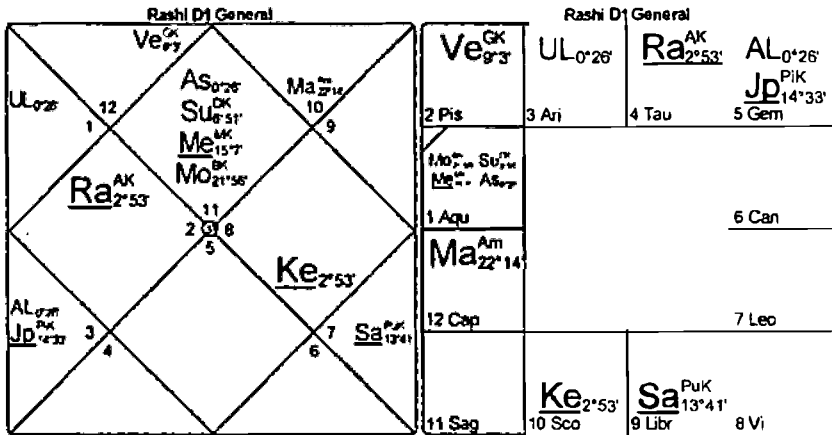
The Chara Kārakas (CK) are the weekday planetary rulers Sun to Saturn plus Rāhu for a total of eight. Based on their degrees, they are assigned roles in the life of the soul. The one with the highest degree position in its sign is called the Atma Kāraka (AK) and is considered to be the king of the chart. This planet is the one that most represents your current incarnation. For example, suppose the Moon is at 29°20' and all the other planets have lesser values (ignoring signs), then the Moon becomes the AK. For Rāhu, because it is naturally retrograde, one has to subtract its degrees and minutes from 30. Ketu, the other eclipse point, is not used in this scheme as it is the planet for liberation, not incarnation.

If all of these planets are sorted by their degrees and minutes in their sign, then this gives the CK list. From the highest to the lowest, the positions assigned are:

Atma Kāraka (AK)	Soul planet
Amatya Kāraka (AmK)	Best friend or advisor, career and work
Bhratri Kāraka (BK)	Siblings and key teachers, spirituality
Matri Kāraka (MK)	Mother, home and stability
Pitri Kāraka (PiK)	Father and all elders
Putra Kāraka (PK)	Children and followers
Gnati Kāraka (GK)	Colleagues and relatives
Dāra Kāraka (DK)	Spouse and prosperity

Some people leave out the Putra Kāraka while some others exclude the Pitri Kāraka but these are vital parts of our life so I do not recommend this.

The advantage of this list is that one can now see the relationship between the soul and other key players in one's life. If you calculate the number for the AK and other CK then you can work out the count from the AK to each of the others. If you want to enhance that relationship or that area of life, then this is a powerful way to find a helpful mantra.



Here is Rāmkrishna's chart with each planet labeled with its Chara Kāraka status. Now we can find mantras for various areas of the person's life that will be especially meaningful as they are from the viewpoint of the incarnate soul, the AK. For example, we count career from the AK to the AmK, which is Mars with number 88 (the numbers are as given on the chart on page 497). The AK Rāhu has number 10. So the count is  $88 - 10 + 1 = 79$ . The mantra is seen on the Mars list and can be helpful with matters of career.

## SECRETS OF VIMSHOTTARI DASHĀ

As a bonus I have decided to publish some unique secrets about Jyotisha or Vedic Astrology. This chapter describes the insights that came to me this year (2015) regarding the sequence and cycle lengths of the two most important Dashā systems. These systems provide a way of predicting by defining planetary cycles or periods. Each planet is given a certain number of years and then within each such major period, there are sub-periods (and sub-sub periods) assigned to the planets in the same way as the major periods. These systems are so astonishingly accurate that even Western astrologers use them.

For 33 years, I, like everyone else who studies Jyotisha, wondered about the origin of the lengths of the Vimshottari Dashās. I could never find a way into this mystery. Nowhere in the literature, ancient or modern, can even a satisfactory hint be found. Then, on July 7, 2015, I saw on the web at least a partial derivation of the sequence of lords. It relied on knowing the Dashā cycle lengths. At the end, the author appealed for someone to find a solution to the problem of deriving the length of the cycles. The thought came, 'let's give it a shot'.

I pulled out a fresh sheet of paper and started writing down equations that might help. Bit by bit the key principles unfolded themselves. It did not take long to realize that I had an answer and it just required some polishing. In the process, some wonderful insights appeared as well as a profound advance in the understanding of the Tāra Bala, which is most important for interpreting the Dashā. I have not found this written anywhere. So both these remarkable and interesting secrets were given to me and I am sharing them with you.

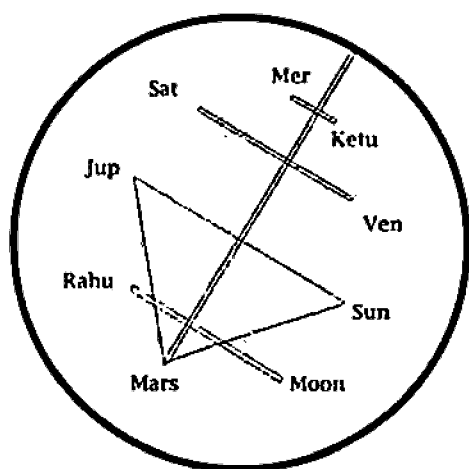
### THE VIMSHOTTARI DASHĀ

This system has a total length of 120 years and is called the 'king' of the Dashā systems, of which there are more than 30. While most of them are only to be used for certain charts or certain issues, Vimshottari is generally applicable. The structure of the Dashā consists of a sequence of the nine planets and a fixed length for each. The mystery was how one derived this sequence and its cycle lengths.

## THE SEQUENCE OF THE VIMSHOTTARI DASHĀ LORDS

The main part of the sequence follows from the relative speeds of the planets (Grahas) as observed from Earth leaving out the lunar elements, Moon, Rāhu and Ketu. This has been pointed out before.

Everything else here is original research.



**Figure 1. The Sequence**

In Figure 1, the Grahas have been placed in their natural speed sequence with the Sun taking the place of the Earth as it appears to us. This gives the order Mercury, Venus, Sun, Mars, Jupiter, Saturn. This is also, of course, the order of the planets going out from the Sun. The further out, the longer the planet takes to orbit the Sun so the slower it seems to be moving as observed from the Earth. It

is a natural presumption that the ancients observed the speeds first before they figured out that this was based on relative distances from the Sun.

**How this astronomical observation is applied to Jyotisha:**

There are several core applications. 1) The Lordships of the signs, 2) the Hora lords and 3) the days of the week.

- 1. The Lordship of the Signs:** Leo and Cancer are adjacent and these are assigned to the Sun and the Moon respectively. The lordships of the rest of the signs are then assigned according to the astronomical order moving around the zodiac in both directions. That means, the next two signs are given to Mercury (Gemini and Virgo). The next two are ruled by Venus (Taurus and Libra) and then there comes the signs of Mars (Aries and Scorpio). After that comes Jupiter's signs (Sagittarius and Pisces) and finally Saturn's signs (Capricorn and Aquarius).
- 2. The Hora Lords:** Dividing the zodiac into 24 parts follows naturally from the 12 Lunar months with each one having a waxing and waning half ( $12 \times 2 = 24$ ). As the Ascendant rotates through the zodiac once in a day, the day naturally divides into 24. The lordship sequence is Saturn,



Jupiter, Mars, Sun, Venus, Mercury and the Moon. This is in the descending order of observed speed.

**3. The Days of the Week:** The first hour of the first day was given to the Sun, hence Sunday. After that, the Hora sequence follows and keeps repeating. After 24, the next is the Hora of the Moon. Hence the second day was called the day of the Moon (Monday, Lundi, etc.). By continuing this method, all the rest of the days' planetary lords arise – Mars (Tuesday, mardi), Mercury (Wednesday, mercredi), Jupiter (Thursday, jeudi), Venus (Friday, vendredi) and Saturn (Saturday, samedi). I give the French also as it shows how another language links with the weekday planets.

In 1 and 3, the Sun and Moon are adjacent in the sequence. As 3 arises from 2, this adjacent position can be derived from the pure velocity order where the Moon comes first several places ahead of the Sun. This supports putting the Sun next to the Moon in the Nakshatra Lordships.

All these sequences keep repeating. Everything in Jyotisha is cyclical as it is with the Nakshatra lords. That is the lords are placed around a circle in Figure 1. First the true planets and the Sun are placed by the observed velocity sequence and now we explain how the lunar group is added.

### THE LUNAR GROUP

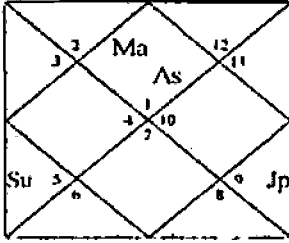
The lunar group consists of the Moon and its nodes, as these are not in the list of planets going out from the Sun. The nodes, Rāhu and Ketu, are the eclipse points where the Moon's orbit crosses that of the Earth around the Sun. Since the Moon's orbit gives rise to the nodes, they form a natural group. According to Jyotisha rules, the Moon is Jala or water, Ketu is Agni or fire and Rāhu is Vāyu or wind. These 'elements' or Tattvas in Sanskrit are the very core of Jyotisha. According to the wider Vedic literature, they appeared very early in the process of creation and all material things were made from them. Virtually everything in Jyotisha has deep roots in the five Tattvas.

### THE DHARMA TRIKONA

Mars is the lord of the natural first house, Aries, and the Sun and Jupiter rule its trines. This is called the Dharma Trikoṇa (triangle) made up of the three fire signs. The importance of this can be seen in a regular North Indian Vedic chart in Figure 2.

**Application to Nakshatras:** It is mentioned in the Vāmana Purāṇa and many other Vedic texts that goddess Narasimhī shakes her mane and the Nakshatras are tossed about. This is a clear allusion to the

central Nakshatra of the Vimshottari sequence being ruled by Mars. Narasimhī is the Shakti of Mars and to shake the stars, she must be standing in the centre of them. Otherwise, any Graha's Shakti could have done this.



**Figure 2. Dharma Trikoṇa in the Vedic Chart**

If we look at Figure 1 and imagine Mars in the centre of the sequence, we can see the Sun and Jupiter on either side. It would make a foundational trine, if these two Grahas were also central to their halves of the sequence, each half being inclusive of the central ruler Mars. For this, one Graha must be added either side of Mars. We know the correct position is the Moon is next to the Sun and Mars, Rāhu is the other side of Mars and Ketu is opposite it in the circle.

**Inserting the Lunar group:** There are a number of good reasons for the placement of the Moon and the nodes where we know them to be. Likely, the most important reason is from the consideration of the **Tattvas and Kendras**. The Kendras are the four angles of the Vedic chart, the 1<sup>st</sup>, 4<sup>th</sup>, 7<sup>th</sup> and 10<sup>th</sup> houses. In Figure 3 and its explanation below, we can see that the Agni Grahas (Sun, Mars, Ketu) are associated with the 10<sup>th</sup> house where they have directional strength. Similarly, the Jala Grahas (Moon, Venus) are associated with the fourth house, where they have directional strength. These opposite houses form a pair on the 4-10 axis.

If we look at the sequence from Ketu to Mars in Figure 1, we see that Agni oscillates with Jala, the 10<sup>th</sup> oscillates with the 4<sup>th</sup> like this: *Ketu (Agni, 10), Venus (Jala, 4), Sun (Agni, 10), Moon (Jala, 4) and Mars (Agni, 10)*. For the rest of the sequence, Vāyu (the 7<sup>th</sup>) oscillates with the other Tattvas of the 1<sup>st</sup> house like this: *Rāhu (Vāyu, 7), Jupiter (Akāsha, 1), Saturn (Vāyu, 7) and Mercury (Prithvi, 1)*. As the Rishis use these Tattvas and Kendras as the foundation of the rules throughout Jyotisha, this may well have been their reason for this ordering. This grouping based on the tattvas requires the Lunar Group to be placed where they are known to be.

**Enmity pairs:** If we look at the Nakshatra sequence in Figure 1 and the two halves of the sequence either side of Mars, we see that the Moon is opposite Rāhu and Mercury is opposite Ketu. In addition, Venus is opposite Saturn. This is shown by lines between them in the diagram. Thus all the Grahas not in the Dharma Trikoṇa (the triangle in Figure 1)

can be put in pairs. We can see that this groups natural opponents. The Moon fights Rāhu and Mercury fights Ketu. Venus battles Saturn because his coldness always threatens to ruin her love and friendliness. These pairs of opposites are indeed opposite in the sequence.

This is the hidden implication in the story of Narasimhī. The tension between the pairs causes their energies to mix and any shaking can cause the results to exchange. E.g. The Venus lordship can become like Saturn. That leaves only the Dharma Trikoṇa anchoring the whole set but Jupiter and the Sun are still linked like the other pairs.

We can postulate more reasons. Putting the Moon next to the Sun is like Cancer being next to Leo. Putting the nodes opposite each other in the circle is also as one might expect. As explained above, we are using a circle, as everything in Jyotisha is a circle. This circle lets us shift Mercury from one end of the astronomical sequence (Mercury to Saturn) to the other end of the Nakshatra lordship sequence (Ketu to Mercury).

Now it is clear that the sequence, which we know is correct, has as its root the Dharma Trikoṇa and the rest of the places are based on the oscillation across the Kendra axes and the juxtaposition or mirror positioning of mutual opposites or enemies.

In this way, we have derived the sequence of the Vimshottari lords from Ketu to Mercury based on the observation of the relative speeds, the Tattvas, the mutual enmities and other supporting reasons, none of which require considering the lengths of the Dashās.

### SECRET OF TĀRA BALĀ, HIDDEN IN PLAIN SIGHT

In Vedic Astrology, we are very familiar with the Dharma Trikoṇa in the Rāshi chart (standard sign chart). It represents a core element, being the Ascendant's trine. Of great importance is the discovery, hidden as ever in plain sight, of the Dharma Trikoṇa in the Vimshottari sequence. At the centre is Mars just as it is the natural lord of the Ascendant in the Rāshi chart, as lord of Aries. This key discovery unlocks the secret of the Tāra Bala or star strength whose most important principle is that the 3<sup>rd</sup>, 5<sup>th</sup> and 7<sup>th</sup> star from the Moon are challenging and even punishing places. 'Stars' refers to the positions in the sequence of Nakshatras and their lords.

We see that these are exactly the places of the Dharma Trikoṇa if we place the Moon in the first place ruled by Ketu. Just as Aries is the natural 1<sup>st</sup> house for the Kāla Purusha (the great Creator), Ketu's is also His first star. Aries starts with Ashwini Nakshatra, which is ruled by Ketu. If the Moon is in Ketu's star, then the 3<sup>rd</sup>, 5<sup>th</sup> and 7<sup>th</sup> Nakshatras or stars are ruled by the Sun, Mars and Jupiter.

Why are the places of Dharma so difficult? By now many readers may have had an 'aha' moment and be ready to answer this. Following Dharma is difficult and demanding and if we fail, then punishment follows. On the other hand, success brings great rewards. This is discussed in detail in the section *Secrets of the Tāra Bala* below.

## THE VIMSHOTTARI DASHĀ PERIODS

### BALANCING THE TATTVAS AND DIRECTIONAL STRENGTH

The Tattvas (elements) are Akāsha (space), Vāyu (wind), Agni (fire), Jala (water) and Prithvi (earth). The three Agni Grahas are Sun, Mars and Ketu and the two Jala ones are the Moon and Venus. Jupiter is Akāsha and Mercury is Prithvi. Saturn and Mars are Vāyu.

These four groups are associated with the four Kendras or angles of the Vedic chart based on the direction in which they gain maximum directional strength, called Dig Bala. Jala is strong in the 4<sup>th</sup> house and Agni in the 10<sup>th</sup>. As these two houses face each other, they form a group (G1 = 4 & 10). Vāyu is strong in the 7<sup>th</sup> house and the others gain strength in the 1<sup>st</sup> house so they form another group (G2 = 1 & 7). The Dig Bala groupings are shown in Figure 3.

In Figure 1, we can see the sequence and we note the grouping of Agni and Jala **alternating** in the first half of the sequence, including the central lord Mars: Ketu, Venus, Sun, Moon and Mars. This is G1.

The rest of the sequence **alternates** between Vāyu and the others: Rāhu, Jupiter, Saturn and Mercury. This is G2.

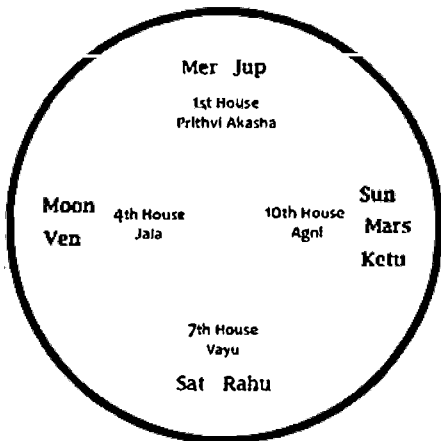


Figure 3. Groups by Tattva

### THE PERIODS OF THE DASHĀS

Each lord has a period in the Dashā. They rule our life for a certain number of years. The lengths of the periods have proved a great mystery and no

satisfactory explanation about it has ever been given, whether in the ancient or modern literature. However, the Dashā works very well, so well that many Western astrologers who take little interest in Jyotisha are still found using this Dashā.

Its name is Vimshottari, literally meaning 120 years, the natural length of life according to the ancient sage Mahārishi Parāshara.

The master key in what follows is based on a concept used in Mathematics or Physics. It is that of symmetries that may, in reality, be slightly broken. The whole universe started as a perfect symmetry of forces, which break sequentially allowing diversity to emerge. Here we are concerned with symmetries within groups, which are sustained in order to uphold the principle of the group but break slightly to accommodate the reality of life. The sages who created this system worked into it astronomy and the elements (Tattvas). They also included key social and psychological ideas, which provide the symmetry breaking. It works, as all these factors, which are natural to life, have been included.

For example, suppose  $a = 10$  and  $b = 11$ . We can safely argue that  $a = b$  as long as we allow the small difference to emerge at a later stage of the computation. It is, after all, approximately correct. They are naturally equal but allow a small difference to accommodate some required restriction of this world. Thus, we will derive the Vimshottari periods by identifying key symmetries and then allowing some to break by at most 1 year, a limit chosen right at the start. The reader will quickly recognize these symmetries and how the derivation of the periods was hidden for so long just because this method of approximate symmetries was missed.

Pandit Sanjay Rath, myself and many others who have thought about this problem have noted that Rāhu could be 18 years because of its rotational period (18.6 years). Some might give it 19 years because of the Metonic cycle of the eclipses. We could set this as one equation, which we shall write like this

$$Ra = 18 \text{ (or perhaps 19) (E1)}$$

However, we will see later that we will derive Rāhu's cycle without this equation! Even though we do not use this equation, it is interesting that Vimshottari Dashā does use 18 years and Astottari Dashā (see page 498) uses 19 years for Rāhu. We cannot rule out that this was a factor in the original formulation of these Dashās.

## DERIVATION

The symbol of the Graha is used here for the period of the Graha in the Dashā. For example, 'Ra' stands for the length of Rāhu's cycle. In

what follows, we define a number of symmetries, which allow us to write equations relating the Graha cycles to each other. When there are sufficient equations, we can solve them to find the result. Eventually we find that some adjustments have to be made so that the symmetries are broken by no more than one year and this is done on rational grounds based on simple psychological or sociological observations.

The Rishis used integers so it is not necessary for us to consider rational numbers (fractions). Fractional relationships only emerge after the symmetries break. All the final results are still integers.

Now, Pandit Rath teaches<sup>23</sup>, from his ancient and distinguished tradition of Jyotisha teachers, that a defining characteristic of the Vimshottari Dashā is that

$$\text{Su} + \text{Mo} = \text{Ju} \text{ (E2)}$$

This is based on the obvious truth that the Sun (father) + the Moon (mother) = Jupiter (the child). It also establishes an idea that a fire planet (naturally male) combines with the watery Moon (naturally female) to give a third Graha. As mentioned above, we have another triplet like this with an Agni Graha and the Moon, called the Lunar group. If we apply the same principle, we can write

$$\text{Ke} + \text{Mo} = \text{Ra} \text{ (E3)}$$

In the same theme, we can combine Mars with the Moon and the natural consequence has to be Mercury. Mercury rules the earth Tattva and Mars is said to be the son of the Earth and represents the lords of the Earth. It is exalted in the cardinal Earth sign, Capricorn. Thus,

$$\text{Ma} + \text{Mo} = \text{Me} \text{ (E4)}$$

Now we note that this heterosexual process has given us most of the Grahas in the second half of the sequence from those in the first half (Agni + Jala group). We are just left with the pair Saturn and Venus. The ancient texts say that Venus in a sign of Saturn can indicate a non-reproductive relationship. Thus, the Moon is not involved and it follows naturally to propose

$$\text{Sa} = \text{Ve} \text{ (E5)}$$

## TATTVA AND DIG BALA SYMMETRIES

As discussed above, there are four Kendras in the chart and each group of Grahas associated with a Tattva (element) has directional

<sup>23</sup> Sanjay Rath, *Course on the Jaimini Sūtras*, 2007.

strength (Dig Bala) in one Kendra or direction. These groups are the most basic symmetries. Thus, we can assert that **all the Grahās that have Dig Bala in the same direction (Kendra) have the same Dashā length or a simple multiple:**

Agni/fire: Su = Ma = Ke (E6)

Vāyu/wind: Sa = Ra (E7)

Jala/water: Ve = 2 x Mo (E8)

Prithvi/earth and Akāsha/space: Ju = Me (E9)

Naturally we ask, **why not Ve = Mo?** This is because we know that *fire* + Moon = *wind* (E3) and Sa (*wind*) = Ve (E5). That means Ve must be greater than Moon to accommodate *fire*. Therefore, the Moon and Venus cannot be equal.

The second pure relationship after one times (equality) is two times. As the Jala Tattva planets are the only pure female energy planets and are responsible for harmony and balance, they cannot have a broken symmetry like a fraction. While x1 has a male energy, x2 has a distinct female energy. Together in strength they give great wealth (2<sup>nd</sup> house) and they are both strong in Taurus (2<sup>nd</sup> sign). In fact, Venus rules Taurus and the Moon has Taurus as its MulaTrikoṇa, as well as exaltation, so they are effective co-lords. Philosophically, they exemplify the power of two or duality. Together they ensure multiplication.

It should be noted that this principle of the Grahās grouped by Kendras having equal periods can be derived from *Jaimini Upadesha Sūtras* 3.1.9. He says ‘*samānaḥ kālaḥ*’. Both equal and times two can be taken from ‘*samānaḥ*’ as it means symmetry or evenness. ‘*Kālaḥ*’ means time or period.

Planet	Start Age	End Age	Brief Description
Mo	0	1	All about the mother
Ma	1	3	Developing muscles
Me	3	12	Learning
Ve	12	32	Relationships and children
Jp	32	50	Maturing in prosperity, knowledge
Su	50	70	Leadership in society
Sa	70	120	Retirement

**Table 1. Naisargika Dashā**

Before the next step, it is important to review the **Naisargika Dashā**. It is taught by Parāshara<sup>24</sup>, and is arguably the most foundational of all the Dashās. Naisargika means natural. This is because the sequence is the same for everyone and is based on normal life experience (Table 1).

Obviously, the brief descriptions given in the table do not do justice to the phases of life, but it is easy to see how the Rishis assigned the planets and the years. Typically, society draws its leadership from those who are 50 and older. They have largely completed their family responsibilities and thereby learned the needs of society. It is clear that old age sets in on average after 70. These two numbers, 50 for the Sun and 70 for Saturn are a core Jyotisha concept.

The Agni plus Jala Grahas form one natural group, G1. The rest form another, G2. The first contains the Sun, the light of all, and the second, its natural opposite Saturn, being furthest away and dimmest. If we take the numbers for the Sun (50) and Saturn (70) from the Naisargika Dashā, which add up to 120, we can assign them to their respective groups.

So let us set

$$G1 = Ma + Mo + Su + Ve + Ke = 50 \text{ (E10)}$$

$$G2 = Ra + Ju + Sa + Me = 70 \text{ (E11)}$$

Thus, we have the 120 years of the total Vimshottari Dashā. Now let us see if we can derive the individual lengths using E10, E11 and the other equations. First, we note

$$G1 - G2 = 50 - 70$$

$$G2 - G1 = 20$$

Writing this out we get:

$$(Ma + Mo + Su + Ve + Ke) - (Ra + Ju + Sa + M) = 70 - 50$$

and reordering to help show the use of our other equations gives:

$$(Ju - Su - Mo) + (Ra - Ke) + (Me - Ma) + (Sa - Ve) = 20$$

Thus, substituting using E2, E3, E4 and E5

$$0 + Mo + Mo + 0 = 20$$

$$2 \times Mo = 20$$

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<sup>24</sup> *Brhat Parashara Hora Shastra, Dashadhyaya*. This is Chapter 48 in the Girish Chand Sharma edition from Sagar Publications.



Thence,  $Mo = 10$  and, using E8,  $Ve = 20$

### THE SYMMETRY BREAKS

This result and our equations are enough to derive all the cycle lengths of the Grahas. We will find that  $Ve = Sa = Ra = Me = Jp = 20$  and the rest all equal 10. If we put these numbers back into E10 and E11, we find that some of the numbers are too large. This is because some of the symmetries are actually only approximate, even though closely so.

We must now apply some considerations as the Rishis did in creating the Naisargika Dashā. This involves some natural sociological or psychological concepts that are true over the ages.

We have said  $Sa = Ve$  but Saturn must be less than Venus or infertility would be as common as fertility and mankind would have died out long ago, so

$$Sa = 19$$

Rāhu is the Graha of disagreement. He will never agree exactly with anybody so his length must differ from all others. Thus, from E7 we get

$$Ra = 18$$

Now we have the length of Rāhu without need for E1. However, if we had used E1, we would have immediately got  $Sa = 19$  as  $Ra = Sa$  and  $Sa = Ve$  and we are only adjusting any symmetry by at most one year.

This means

$$Ke = Ra - Mo = 18 - 10 = 8 \text{ or } -1, \text{ so Ketu could be } 7, 8 \text{ or } 9$$

$$\text{From E10 it follows that } Ma + Su + Ke = 50 - Ve - Mo = 20$$

By E6. Ma, Su and Ke must not differ by more than 1.

Thus, the only possible solutions are  $Ke = 7, Su = 7, Ma = 6$  or  $Ke = 7, Su = 6, Ma = 7$

So Ketu is fixed at 7 and we are left with a choice of Sun or Mars being greater, which by E2 and E4 indicates a choice between Jupiter and Mercury being greater. We have already noted that Venus must be greater (in length) than Saturn to represent procreation predominating over asceticism and infertility. Now we ask, what predominates in our ordinary lives as a species – wisdom (Jupiter) or material prosperity and intellectual activities (Mercury)? Whatever we might like to think, the answer is obvious. Mercury must be greater (in length) than Jupiter.

Thence, Su = 6 and Ju = 16 from E2 and Ma = 7 and Me = 17 from E4.

We can note many more small arguments for this choice. Jupiter is related to Gaṇeśha whose number is 4 and  $16 = 4 \times 4$ . The natural age of maturity of Jupiter is 16. In the Naisargika Dashā, Jupiter's age is  $32 = 16 \times 2$ . Either Su and Ju are both even or Ma and Me are even. The other pair must be odd. 7 and 17 are prime numbers while 6 and 16 contain multiples of 2 and 3 or 4 and thus have more harmonies in them. The Sun and Jupiter are more inclined to harmony than Mars and Mercury.

We have now arrived at the correct list of periods. In the process, we have discovered that the numbers are based on core astronomical and astrological principles leading to symmetries, which in some cases break to reflect the realities of this world.

Thus, the Vimshottari Dashā is deeply grounded in the reality of life so it is not surprising that it works so beautifully if one understands how to use it. Hopefully, after reading this and the next section, this knowledge will move one to another level. Without a proper grasp of the Tāra Bala or star strength, key factors will be missed. I am giving some important points here. You will get more by carrying these thoughts further.

### SECRETS OF TĀRA BALĀ

Tāra Bala or Dinam is the study of the count of the Nakshatras from the Moon (primarily) in their cycles of nine. As there are 27 Nakshatras, there are 3 cycles of the 9 lords around the zodiac. The natural lords are the Vimshottari sequence starting from Ketu. The principal concept that astrologers rely on is that the 3<sup>rd</sup>, 5<sup>th</sup> and 7<sup>th</sup> positions are 'bad' and the rest are mainly 'good'. Each position was labelled by the ancients with a Sanskrit name that gives the clue to the importance of that Nakshatra but these are often blindly applied without any thought about what the ancients hid in these names. Our study of the sequence has revealed secrets, hidden in plain sight, but not discussed anywhere. They are indeed vital for the study of this area. That is the existence of the Dharma Trikoṇa in the Nakshatra sequence and the mutual enmities between the other pairs of opposing lords.

The Dharma Trikoṇa stands out from the clashes of the other lords and looks like a haven of justice and peace but then we observe that this group coincides perfectly with these 'bad' positions. Starting from the star lorded by Ketu, there is the Sun associated with the 3<sup>rd</sup> which is called Vipat, Mars with the 5<sup>th</sup> that is called Pratyak and Jupiter with the 7<sup>th</sup> that is called Naidhana. Now we shall see how this may be understood:

**Vipat** is to strike down or kill or fly away like arrows. It is the power of the king to destroy those who violate the dharma. It is ruled by the Sun, the Graha that represents the king. The Sun also represents wealth. Therefore the Nakshatra in this position is critical for acquiring or losing wealth, as the ruler judges.

**Pratyak** is backwards or the western direction. It will force you to retreat if its natural lord Mars thinks you have violated the dharma. Everyone retreats from Mars because he advances holding terrible weapons. That is why the 5<sup>th</sup> is said to represent obstacles. The implication is that if the Nakshatra in this position favours you, then you are unstoppable. This Nakshatra, counted from our Moon, makes us inclined to fight or compete.

**Naidhana** is death. Jupiter is Jīva, which is life, so this Nakshatra position is the highest test. Are we fit to live on this planet Earth? Only Jupiter, the significator for the wise who sit in judgment on us when called to do so, can determine this. To live a long and satisfied life, this 7<sup>th</sup> Nakshatra position must favour you.

Let us look at the other places considering them as pairs of conflicting energies, as we used to derive the sequence. If we sit in one place, the lord of its opposite is not far away. This is another great truth overlooked by most astrologers.

**1 and 9: Janma and Paramamitra.** Janma is birth and Paramamitra is the fruit or one who grants us the fulfilment of our desire according to what we deserve. Mercury and Ketu are the lords. They fight as Mercury represents our physical being, which we gain at birth, and all the possessions we acquire, and Ketu is the end of it all, final liberation, where all the possessions are renounced or forcibly removed.

Everything we acquire comes with a contract for its loss. We write wills but beyond that there are the unseen threads of karma. A man says 'this is my land and I will die to defend it'. The mountain and the river scarcely smile. They were enjoying this place long, long before that man came and will soon see his departure.

In particular, the 9<sup>th</sup> Nakshatra represents peak achievements. That is why, in the 3<sup>rd</sup> cycle of nine stars, it is called the Abhishekha Nakshatra. It is where we may be anointed (Abhishekha) but we should not forget that the peak is the peak.

**2 and 8: Sampat and Mitra.** While Vipat is to fly apart, Sampat is to fly together. It is a meeting or encounter. In short, people and all kinds of things can come to us here, some that we want and others that want us for whatever reason. Mitra is the friend who helps us. Sampat is ruled by Venus and Mitra by Saturn. Exactly, as we saw in the previous pair, the

lords appear reversed. We think of Venus as the friend and Saturn as the bringer of karma. Whatever we have desired will come to us one day and someone or something will bring it. By the time it comes, we may well have forgotten asking for it and may not want it.

It is like the English king who became annoyed with the saintly head of the English Church. In a fit he said, 'Who will rid me of this troublesome priest?' So four of his knights went to the Cathedral and killed the priest. Soon the king was faced with rebellion and had to do a great penance to atone for this terrible sin.

It is worth noting that this mechanism of fulfilment of desire is a law of nature and how fast it functions depends on the purity of the mind of the desirer. Most of the people teaching 'get what you want quick' seminars are relying on this without any knowledge of the mechanism or the consequences. They advertise Venus but she always arrives with Saturn.

**4 and 6: Kshema and Sādhana.** Kshema is to prosper, be at ease or feel secure. It is ruled by the Moon. Sādhana is achieving the goal and is ruled by Rāhu. Rāhu is the power of manipulation or exploitation so in seeking the Moon – mental ease – one almost invariably resorts to Rāhu. Thus, one extracts from the Earth or others and in the process gains what one imagined would yield security – money, property, supplies, etc. but lose one's mental peace due to the sins committed consciously or unconsciously along the way. The Vedic sages had a solution to this. They recognised that even a righteous life involved some unintended harm to small creatures and others. Once a year they would do a serious fast for two weeks to atone for these sins. Thus, they attained peace of mind without the shadow of guilt.

Looking at the whole sequence we now understand how these oppositions function and how we experience them in the stars not associated with the dharma. In the dharma stars, we see the great blessings and challenges we will face. There are no free rides.

## THE PURPOSE OF LIFE

What is my life's purpose? This is a common question for astrologers. There are many approaches to answering this question and for each person there is an answer unique to them. The Vedic seers had a very straightforward approach to the general problem. They defined four principal purposes of human life and this concept is to be found in every corner of Vedic Astrology. It allows us to see the tendency of any particular time in life.

The four Ayanas or paths of life are Dharma, Artha, Kāma and Moksha. Dharma is what sustains life. It therefore represents everything we do to sustain our life. This includes our work but is much more. All we do to care for and sustain our family is included. Then, there is the community and the nation so every form of social service and national service is also a part.

Artha is all material possessions and gain. Kāma is our recreation and relationships in the sense of fulfilling our desires. The desire for intercourse is Kāma but having a child to extend one's line is considered Dharma. Moksha is the end of things. Final liberation is the ultimate Moksha but any kind of zero, like death, is a part of it.

The standard astrological chart with 12 signs of the zodiac is divided into four trines for these four Ayanas. The Dharma trine or Trikoṇa dominates because its key point is the Ascendant, which is the most important point in the chart. We have identified this trine in the star lords of the Vimshottari sequence but as we are dealing with a group of nine Grahas rather than 12 signs, there cannot be four groups of three. However, we have identified four groups, the first of which, associated with the pivotal or central lord, we have identified with Dharma. The argument for this is easy. The lords are the same three Grahas as rule the Dharma Trikoṇa in the standard chart of the signs and they stand in a central way in the Vimshottari sequence as they do in the regular chart.

Let us see whether we can associate the other three groups with the other three Ayanas. If we start from the pivot point, Nakshatra 5, as in the chart, then the next group should represent Artha. That is stars 4 and 6: Kshema and Sādhana. This is easy because we can see that these two represent material wealth and the means of acquiring it.

After the Dharma stars 3 and 7, the next group should be Kāma. This is stars 2 and 8: Sampat and Mitra. Again this is quite obvious as, not only is one of the lords Venus, but these stars represent the acquiring of desired objects and those who help us acquire them.

Finally, there is Moksha and the final group. This is stars 1 and 9: Janma and Paramamitra. One of the rulers is Ketu, the Moksha Kāraka, and these stars represent the start and end of life. The other ruler is Mercury who rules the earth element and thus the physical structure. The birth Nakshatra is associated with the first Dashā or period of life, on average about 13 years, which is the key period for the development of our physical bodies.

Until the discovery of antibiotics and other medical advances, child mortality was quite high and surviving this first Dashā was a challenge. This is the period when the physical structure is being built up

and is still very vulnerable. Again at the end of life, the physical structure is disintegrating. Clearly, this competition between building (Mercury) and destroying (Ketu) the physical predominates here.

Not only have we seen that these groups have a clear connection to these Ayanas but we can see that the Dashās show us how the typical or natural purpose of life changes with time. Whatever star our Moon falls in, the big picture is the same, only the flavour changes. That means we can identify phases of life associated with each Dashā or period.

Below is a table of the nine Dashās and the natural modes of life that they oversee with some implications. Imagine each Dashā is about 12-13 years on average. The Lord is the 'natural' ruler counting from the first Nakshatra in the zodiac. If the Moon is elsewhere, then, counting from its Nakshatra, different lords take over as representatives of the natural lords, filling their role but in accordance with their own nature.

Period	Lord	Ayana	Commentary
1	Ke-Me	Moksha	Building up the physical and surviving the dangers of childhood
2	Ve-Sa	Kāma	Puberty and mating, learning what we want to do, first work
3	Su-Ju	Dharma	Main occupation (Sun) and children (Jupiter) Shift from dependence to one's independent life
4	Mo-Ra	Artha	Wealth accumulating and beginning of leadership
5	Ma	Dharma	Ambition and leadership Midlife crisis, focus can shift from family responsibility to personal enjoyment
6	Ra-Mo	Artha	Wealth peaking and final phase of leadership
7	Ju-Su	Dharma	Sharing one's knowledge with the coming generation and, often, passing away hence called the Naidhana or death Nakshatra
8	Ve-Sa	Kāma	Disease and decline (Saturn), frustration or devotion to God (Venus)
9	Me-Ke	Moksha	The collapse of the physical

We can see clearly how the Dashā lords work in pairs (except for Mars) as the Vedic texts often hint. One comes from the creative Agni-Jala/fire-water group; the other comes from the Vāyu-Prithvi-Akāsha/wind-earth-space group. It is like the creative energy and the product combining to make life fruitful.

## BROKEN FLOWERS

Every Nakshatra has four Padas (quarters) or Navāmshas (one ninth of a sign of the zodiac). These four are also related to the four aims of life as well as the four Kendras and are like four petals of the root Chakra, the seat of our survival as independent entities.

In the zodiac, nine Nakshatras coincide with four signs and this means that three Nakshatras overlap sign boundaries. It is like they are 'broken' by the change of signs and some astrologers call them 'broken flowers'. These three Nakshatras are exactly the Dharma Trikoṇa that we have discussed above. The first, of the Sun (e.g. Krittikā), splits 1 to 3. For example, the first Pada of Krittikā is in Aries and the other three in Taurus. The second, of Mars (e.g. Mṛgashīrṣā), splits 2 to 2 and the third, of Jupiter (e.g. Punarvasu), splits 3 to 1. The splits tell us that these Nakshatras are related to pivotal changes in our life where our integrity as well as our survival is tested. Dharma is, after all, the means of our survival and prosperity.

The first, of the Sun, is about wealth and the regulation of our lives as the Sun represents both wealth and government. The Sun forces us to obey its rules and can punish us for deviations. If this is strong and well connected to us as a person, it can make us very wealthy or powerful.

The second, of Mars, is about obstacles and our efforts to overcome them. If it is strong and links to what represents us, then we can crush any opposition if we chose to fight, which depends on the planets involved. If it is weak, then we can get into fruitless fights.

The third, of Jupiter, is all about what we think of as our Dharma, what sustains our life and our world. Some people work for charities and others for criminal gangs. There are many ideas about what is Dharma.

We can understand these broken flowers more deeply by going to the next level. Each Nakshatra's set of four Padas can be defined as Dharma, Artha, Kāma and Moksha, in that order. In each broken flower, the break occurs between two of these purposes of life. Thus, this causes a focus on those issues. The Sun is about Dharma and Artha since the split is after the first Pada. Both of these are natural topics for the Sun and things can go well if the Sun and this lord, counted from the Moon, is well placed in the Vedic chart. This transition is about a major shift in life. Dharma shifting to Artha is moving from receiving the care, guidance and support of parents to taking up the responsibility of our own family.

Mars is about Artha and Kāma, material wealth and desire since the split is in the middle of the Nakshatra. These areas easily lead to

fight. This Nakshatra is thus the cause of war. The problem is not really about wealth but the energy of desire that wants more, which usually involves taking from somewhere. The money that comes from our work is from Dharma and the Artha we acquire from it is healthy and legitimate. We acquire things because we need them with money that we earned by providing some service. However, desire either leads to taking what is not rightfully ours or, frequently, a feeling of frustration and various kinds of misery due to the lack of what we think we want. Artha shifting to Kama is a time of change when the family responsibilities are passing and we tend to think more about our own enjoyments. We may have a 'midlife crisis' as we move towards retirement.

Jupiter is about Kāma and Moksha since the split is after the third Pada. Moksha can make us go towards wisdom, which is Jupiter's higher energy. Its lower energy is greed and this arises from the energy of desire found here. This star makes us seek what is our dharma or wisdom but whether this takes us up or down depends on the status and placement of the lord. Since Kama is shifting to Moksha, the indulgence or enjoyment, which developed after the last shift, now has to be replaced by the search for truth. This means taking to a form of renunciation or simply dying and moving to another life on another plane before perhaps returning here in another body.

*These secrets were given to us by the Grace of the Divine from July 7 to August 15, 2015 in Virginia, USA*

## EPILÓG

In this book, some of the ancient wisdom has been presented in a modern format. The sets of mantras range through the various energies and influences of the Vedic planets. We have seen how particular mantras can be identified for any individual. When I first looked up a mantra for someone I was amazed how apt it proved. For someone's Venus, it gave 'Wearing a necklace of seeds (*Akṣamālā*)'. The person said, "I have asked that I be buried with a thousand such necklaces, I love them!" Venus is about what you love.

In this final chapter, there are some wonderful clues to interpreting the extraordinary Vedic system of planetary cycles. I wish that all the readers enjoy and benefit from these gifts of the ancient sages.



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